

T H E
Lama Sabachthani:
O R,
CRY
O F T H E
Son of G O D.

Set forth in all his **A G O N I E S**, with a Crown of Thorns on his Head, and his Crucifixion between Two Thieves. Useful at all Times, (especially **P A S S I O N - W E E K**) for a Devout and Pious Soul, 'n its nearest Addresses to its **S A V I O U R**, before and after it comes to be an actual Partaker of the Body and Blood of its Redeemer in the Blessed **S A C R A M E N T**.

Together with
The Death of **P I L A T E**; some Serious Reflections and Animadversions concerning the Body, Soul, and Resurrection: With pertinent Meditations and Contemplations upon **D E A T H**, and a suitable Prayer against the suddenness of it.

To which is Added, Several Select **H Y M N S**, upon the Crucifixion of our Saviour.

Printed by **B. Harris** at the Golden-
Bough-Head in Grace-church-st.



REGISTER'D

IN the HALL-BOOK of the
Company of STATIONERS,
Pursuant to a late *Act of Parlia-
ment.*

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The Epistle Dedicatory.

your heavenly Companions there, sometimes to catch Your Majesty's most penetrating Eye, to Kiss your Royal Hand, and Affect your Sacred and Pious Soul, with that energy of Thought, elevation of Religion, and extacy in Devotion, that may not only, as it were, withdraw the Soul from all Commerce with the Senses, but in a manner, separate it from the Body, and with the Apostle *Paul*, have Antipasts of Heaven, and Fruition of Celestial Enjoyments.

Much of Homage and Gratitude are we all to tender to Your Royal Majesty, now You are so Happily fix'd at the *Zenith* of Sovereignty; under whose Auspicious Government, the Hopes and Designs of all the *Enemies* to our Church and State, have hitherto been frustrated; and Your Majesty's Subjects in general, made a Happy People.

The Surprizing Miracles, *Madam*, which God has wrought for this Nation since the beginning of your happy Reign, are plain Indications of that great Interest you have made in the very

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The Epistle Dedicatory.

ry Bosome of the *King of Kings*; and represent to us a vast Scene of approaching Blessings, to be handed down to us, and all the Christian World, by the invincible Arms of Your Majesty's most Sacred Person; which God of his Infinite Mercy preserve, to the Terror of Tyranny and Oppression..

This is the only Cause that emboldens me to Present to *Your Majesty* the following Meditations and Contemplations of the Agony and Crucifixion of our Lord and Saviour Jesus Christ intituled, *The Lamasabachthani*, or *Cry of the Son of God*; wherein I have endeavour'd as succinctly and pertinaciously as I cou'd to set forth every Action and Transaction of the Chief Priests, Scribes, Elders and their rude Soldiers, towards the accomplishing of their wicked Design, in perfecting the so much Hunger'd for Crucifixion of our Lord and Saviour.

How he was hurried and carried from one place, Court, and Council to another; Spit on, and Buffeted in one, array'd and Rob'd in another, Scourged and Crown'd with Thorns

The Epistle Dedicatory.

and another, Mock'd and Derided by
prosecutors, but Acquitted and Discharged by
jurymen, and yet not found Guilty of
any Fault, or Guilt in any.

I have follow'd the *Evangelists* as
far as I could, and have rank'd them
as well as I am able, in so small a
bulk, and made the rough Draught as
like the Original as possible I could, in
the most suitable *Expressions* : So that I
earnestly Beg of God it may please all,
and displease none, being all divine
truths.

I most humbly Present it to your
Majesty, Desiring it may receive a Can-
did and Free Reception with You. It
will lye in a little room in *Your Ma-
jesty's Closet*, and at the Table of the
Lord, being more fitter for the Heart
of a devout and pious Soul, than Vo-
luminous ; so that it may be as the Vi-
sion of the Soul in its nearest Addres-
ses to its Saviour, before, and after it
comes to be an actual Partaker of the
Body and Blood of a Redeemer, whom
I have endeavour'd to Delineate as well
as I am able, in so small a Tract, in
the utmost extremity of his Crucifixion ;
in

The Epistle Dedicatory.

in his Agony, and Bloody Sweat, in his Crofs and Passion, in his Death and Burial, and there left his most precious Body in the Grave, with holy Angels to attend his Call.

I may hereafter presume to Write of His glorious Resurrection also, if I can find my *weak Endeavours* are in any Degree Useful, according to the pious and honest Intention of,

MADAM

*Your Majesty's most Obedient
and for ever most Devoted
Humble Servant,*

Anonimus



T H E

THE
Lama Sabachthani ;

OR, THE

C R Y

OF THE

Son of G O D.

H E A R, O Heavens, and give Ear, O Earth, for the Lord hath spoken it. Oh, What is this, I hear ? The Voice of the Son of God, in the grievous agony of his Soul, just breathing out his last, and crying to his God, nay, his Father to comfort and sustain him : *Remember, O holy Father, take from me this bitter Cup of Vinegar and Gall of thy high Displeasure or else Forsake me not in the time of my drinking this bitter Potion.*

WHERE is the Cry of the Son of God, the Saviour of the World ? O, Where shall I run, where shall I fly to find my Saviour ?

B

Whom

Whom shall I enquire of ? Where shall I go ? Whom shall I find, to direct my perplexed Soul ? It's dark, stormy, and tempestuous ; but if it were never so dark and dismal, I will go ; I can no longer refrain. Yet, my Flesh, thou art warm, and late in Bed, why then is thy Rest disturbed ? Peace, lye still, and slumber a little.

O H, I cannot Rest : I Sleep, but yet my Heart awaketh. Hark ! Hark again ! *It is the voice of my Beloved, that crieth out ; and he knocketh as he passeth by, to see whether I will open, and let him in. I hear him*

Christ passeth
by to the Garden
of Gethsemane.

Speak. Open to me, my
Sister, my Love, my Dove,
my undefiled ; for my Head
is filled with Dew, and my

Locks with the Drops of the Night. Lord, What is the matter ? What makes Thee abroad now ? What's the matter ? I am sure 'tis something more than ordinary : therefore I will arise, and let him in. But thou hast put off thy Cloaths, how canst thou put them on in the Dark ? Moreover, thou hast washed thy Feet, why shouldest thou defile them again ? Oh, I stand not upon these Curiolities of my sinful Flesh, that must e' long crumble into Dust. My Beloved hath put in his Hand by the Hole of the Door, and my bowels are troubled for him. I cannot rest, must arise.



I have open'd the *Door* to my Beloved, but he is withdrawn, and is gone: My Soul even faileth within me. I heard a confused Noise at a distance; I call'd after *the Noise*, but he gave me no Answer; and I have sought for him about the Door, but can't find him. Well, I will after him; I stand not upon the exactness of Dress, nor Danger of the Night, I will along the Street, and as near as I can, follow him.

A truly gracious Soul, touch'd once with the Love of God, will follow him at his Call, and no Hazard or Difficulty can obstruct or hinder its eager pursuit after its dear Jesus, the good Shepherd of it's Soul. *My Sheep hear my Voice, and they follow me, Joh. 10. 3, 4.*

PARDON me, if I here make a *little* Digression, and *anticipate* the Words of our Saviour to *Peter*. Happy art thou, O *Peter*, that the Saviour of Souls should esteem thee worthy of being his deputed Shepherd, and commit his Flock to thy vigilant Care before he left the World; They were near and dear to him, and the purchas'd of his Soul. *He carrieth his Lambs* (his tender Lambs) *in his Arms, and gently leadeth those that are with young.* Therefore *Peter*, you very well know the *Value* I have for them, and the *Belief* I have in you; take Care, I say, to Feed my *little Flocks*, beside (or near) the *Shepherds Tents*. *Peter*, be not Angry, that I ask you

4 The Cry of JESUS,

again, and again, *Do you Love me? Do you Love me more than all? Yea, Lord, thou knowest that I love thee. Then feed my Sheep, feed my Lambs; and see that none of them be lost; I know all their Names, and bear 'em all in my Heart, as the High-Priest did the Tribes in his Breast; and I carry them all to Heaven with me, whither I shall speedily go, after I have eaten with you. Where I am, there ye shall ye be also.*

A N D it came to pass, when Jesus had finished all these sayings, he said unto his Disciples, Ye know that after two Days is the Feast of the Passover, and the Son of Man is betrayed to be Crucified. Then assembled together the Chief-Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-Priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him; but not on the Feast-Day, lest there be an Uproar among the People. Mat. xxvi. 1, 2. For Annas the High-Priest had at that time agreed with Judas to betray his Master, and had given him Thirty Pieces of Silver out of the Treasury; and Judas craftily concluded with them, that it should be in the Night for better Security, and to prevent Disturbance.

NOW the first Day of the Feast of unleavened Bread, the Disciples came to Jesus, saying unto him, Where wilt thou, that we prepare for thee to eat the Passover? And he said, Go into the City

City to such a Man, and say unto him, the Master saith, my time is at hand, I will keep the Passover at thy House with my Disciples. And they did as Jesus had appointed them, and they made ready the Passover. Now when the Even was come, he sat down with the twelve; and as they did eat, he said, verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, he that dipperh his Hand with me in the Dish the same shall betray me. The Son of man goeth as it is written of him, but wo unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.

JUDAS being near unto our Lord, and hearing this sharp Precaution, sensible that his Master had fore-knowledge of his Design, seem'd before the rest of the Disciples, to be as innocent of the thing as any of them that were so exceedingly troubled, therefore ask'd his Master, Is it I? Not thinking that Jesus would down-right charge him with it. But when he heard his Master say, Thou hast said, he could not but startle at it, tho' thro' Avarice of the Money he had receiv'd, he had not power to go back.

AND as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take eat, this is my Body, which is broken for you, this do in remembrance

6 The Cry of JESUS,

of me. And he took the Cup and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my Blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the Vine, until I drink it new with you in my Father's Kingdom. And when they had sung an Hymn they went out into the mount of Olives. Then saith Jesus unto them, all ye shall be offended because of me this Night; for it is written, I will smite the Shepherd and the Sheep of the Flock shall be scattered abroad. But Peter said unto him; Altho' all shall be offended, yet will not I. Jesus saith unto him, Before the Cock crow twice, thou shalt deny me thrice. Peter saith unto him, I will be with thee my Lord, both in Life and Death. And as Itai said to David, As the Lord liveth, and as the Lord my King liveth, surely in what place the Lord my King shall be, whether in Death or Life, even there also will thy Servant be, 2 Sam. xv. 19.

AND as Ruth said to her Mother-in-law Naomi, Intreat me not to leave thee, nor to return from following after thee, for where thou goest I will go; where thou lodgest, I will lodge; thy People shall be my People, and thy God my God; where thou Dyest, I will Dye, and there will I be buried. The Lord do so for me, and much more also, if ought but Death part thee and me. So dear master, saith Peter, is my heart knit unto thee.

But

But, saith Jesus, Peter, I know that thou lovest me, and therefore Satan hath a desire to sift thee, and try thee, as he did Job; but I have prayed for thee that thy Faith fail not.

THEN Jesus goeth to Gethsemane; for his Hour being now come, and taketh with him only three of his Disciples, Peter, James, and John, they being the Three appointed by their dear Lord and Master to see the sad Tragedy. Peter, because his chief Disciple, to whom he should commend the Care of the Church, which e'er long was to suffer great Persecution. James the last of his Disciples, yet the first that was to suffer for the Gospel's sake, and therefore most fit to see his Master betray'd, that his Saviour's meekness and Patience in Suffering, might be a Pattern and Example to him, who in a little time must follow. And John the most beloved Disciple of Jesus, of whom Peter ask'd his Master, when he saw him lean on his Breast, *What shall this Man do?* Saith Jesus to him, If I will that he tarry till I come, what is that to thee? Follow thou me. Yea, most holy Jesus, thou that knowest all things, probably for such like Reasons, took these only along with thee, and said unto them, *My Soul is exceeding sorrowful unto Death; tarry ye here, and watch with me.*

AND he went a little farther, and fell on his Face to the Ground and prayed, C

Father, if be possible, let this Cup pass from me, nevertheless, not as I will, but as thou wilt.

F O R, tho Jesus as Man, fear'd the approaching Danger that was coming on him and just ready to seize him; and therefore was in this great Agony, sweating Drops of Blood; yet, as God, it was mutually agreed upon before, in the great Court of Heaven, between his Father and Himself; That this was the only way that could be found for the Redemption of fallen Man.

F O R God so loved the World, that he gave his only begotten Son to Death for it; that whosoever believeth in him might not perish, but have everlasting Life. Therefore as God, and God-Man, he was resolv'd to fulfil his Father's Will. Father, all things are possible to thee; but if this Cup shall not pass, thy Will be done, O holy Father.

A N D he cometh to his Disciples again, a Second time, but finding them asleep, saith to *Peter*. *Simon*, Why sleepest thou? Could not you watch with me one Hour? You know what I have pray'd for already. Watch and Pray [*now*] lest you enter into Temptation; the Spirit indeed *Peter*, *I* now is willing, but the Flesh is weak.

O Holy Jesus, What sweetness and love is this of thine, that even at the very Minute thou wast to be betray'd, thou shouldst pity the Infirmities of thy Servants, that even now thou hadst commanded to *Watch and Pray*, and yet in this very Minute found them sleeping; one would rather have imagin'd, thou should'st have been extremely Angry with them; but instead of that thou excuseth their Fault. This Sweetness, and Behaviour of thine, and Compassion of human Infirmities, will draw all Men to thee.

CHRIST knew at this time, that in a little while he was to Suffer for the Sins of the whole World, in what Nature or Kind soever, as to the aggravation and heinousness of them; and might not he then very well pass by the Infirmities of his beloved Disciples, when he knew that their Sleep proceeded partly from their Trouble and Sorrow? But Jesus leaveth them again, and goes a Third Time, and Prayeth more earnestly and cryeth louder, and sweateth much greater drops of Blood than before. *O righteous Father, if it be possible, let this Cup pass from me; but yet, holy Father, thy will be done.*

O H my Soul, where am I? Where, O ye Watchmen, where am I? Where is my Beloved? Where is he gone aside? My Soul melteth away. I hear his Cry but know not

not where to find him. I am sure it is his *Voice*, but know not which way to go. The dark Night hath conceal'd him from my Sight, but not from my Heart: His Cry pierceth my Soul. O good Watchmen, dear Watchmen, where shall I find him whom my Soul loveth and longs for? Hark, hark, he Cries louder and louder. Oh, help, help! What's the matter, dear Saviour? I cannot find thee, *I know not where thou art*. Sometimes thy *Voice* seems near, and sometimes far off, sometimes on this side, and sometimes on that, sometimes before, and sometimes behind; whether from the Walls and Vaults of *Jerusalem*, or whether from the Brook *Cedron*, or from the *Trees* in the Garden, or from all these places together, these uncertain *Sounds* and *Eccho's* come, I know not. They perplex and confound me. I cannot find Thee; I know not where thou art; direct me, Lord the way; for I know thou art the *Way*, the *Truth*, and the *Light*, but know not how to find thee at such a distance, this dark and dismal Night. Direct me, Lord, the way. Speak dear Lord, and thy Servant heareth. My Soul is attentive to thy Call, but I am not able to bear thy Cry any longer. O quickly, dear Saviour, tell me where I shall find thee. What, no Directions yet, dear Jesus! O Watchmen, for the Lord's Sake; for my poor Soul's sake, tell me, tell me: For why should I be

as one that turneth aside from the Flocks
of thy Companions? Saith the Watch-
men, we cannot any longer endure to hear
thee Cry, and make such Moan; we suppose
you may find him in or about the Garden
of *Getsemane*: We believe the Cry com-
meth that way. We can hear it easily, but
it is beyond our Bounds. We must not,
we are not, go beyond our own Precinct,
especially, without the Gates of the City;
and more especially when there is so great
a Noise and Tumult abroad. We know
not how soon there may be an Uproar here,
and therefore we must keep our Posts upon
Life and Death, let what will come of it;
otherwise, some of us would go, and Light
you along. But — *That is the way.* —

A H, But are you sure, dear Watchmen,
the Cry and Noise comes from thence?

T H A T we are not sure of, but *this* we
are, That a great Company and Multitude
of Soldiers ran apace *that way*, and said no-
thing, but whisper'd as they went. Some
carried with 'em Swords, others Staves and
Halberts, with *Candles and Lanthorns* in their
Hands. We believe it is some *great matter*
they are gone about, they carried it so pri-
vately as they went; but we cannot think
it is for *Jesus of Nazareth*, because we saw *Ju-*
das one of the Lord's Disciples among 'em.

H A R K,

HARK, the Cry is louder indeed. do not know what to think of it. — But that's the Way. —

OH, my dear Lord, have I found Thee What, in Blood, in the depth of thine Agony, with violent Sweats and Drops of Blood running down thy Face, and crying to thy own Father too ! What's the matter, dear Lord ? Speak quickly to my Soul or else I sink and Dye. I cannot longer forbear, having run my self quite out of Breath with thy grievous Cryes. Grievous indeed, it must needs be, that maketh the Son of God Sweat, Cry, and Bleed thus !

I AM striving and struggling, praying sweating, and bleeding for thy Salvation My Father's Wrath and Indignation is so great, nothing but my Death can satisfy it. I have with agony of Soul been interceeding with my heavenly Father, offering up strong Prayers and Tears for thy Attonement, but all will not do, a Life must be given, and I have offer'd my own, if nothing else will Satisfy. *Not my Will, but thy Will be done* It must be so, and the unalterable Decree of the Almighty must be fulfil'd. And I come willingly (*as in the Volume of the Book it is written of me*) to do thy Will, O God. And behold here they are to whom I am betrayed. Who is it you look for, Soldiers, with

your Lanterns and Torches ? Who is it you look for ? *Jesus of Nazareth* ? I am He. What gaze you for ? I tell you, I am He.

T H E Signal was before agreed upon, That whoever *Judas* kiss'd, him they should seize. Therefore, the strict Order before given them, must punctually be observed, lest a Discovery should be made, they seize the wrong, and the King of the *Jews* make his escape. The Plot being laid thus cunningly and warily before hand, they must not too rashly or unadvisedly proceed, but stood looking earnestly till the Sign should be given.

J U D A S, tho' the dark Night conceal me from thy Sight, yet here I am. *The Hour is now come, that the Son of Man must be betrayed into the Hands of Sinners.*

T H E N *Judas* came and cry'd, *Hail, Master, and kissed him.* And forthwith they laid violent Hands on him.

W H A T makes you come thus with Arms *Judas*, as if I were a Thief and a Robber ? And they began immediately to spit in his Face ; and one of the Soldiers smote him on the Cheek, with the palm of his Hand, and ask'd him, who smote him. But *Jesus* said to *Judas*, Take me, and lead me away, and thy own Salvation too. *I have a Baptism to be baptized with, and I long till it is accomplish'd.*

BUT Peter, as soon as he saw what inhuman Rudeness they offer'd to his Lord and Master, hastily drew his Sword, and cut off one of the Ears of the High-Priest's Servant. Then Jesus rebuked Peter, and said, Put up thy Sword into the Sheath; he that useth the Sword, let him dye by it. The Cup that my Father giveth, shall I not drink it? Thinkest thou not, Peter, that if I would resist, I would pray to my Father, and he would presently give me more than twelve Legions of Angels to rescue me. But how then shall the Scriptures be fulfilled? And it pleased the Lord to bruise him, and put him to Grief. When his Soul shall make an Offering for Sin, he shall see his Seed, he shall see the Travail of his Soul, and be satisfied; by his Knowledge, shall my righteous Servant justify many, for he shall bear their Iniquities, Isa. xxiii. 10.

BUT stay, O Malchus! What wilt thou still persist in this bloody Deed, and wicked Proceedings? Wilt thou not hear the Voice of thy God in this Fray? Thou shed'st but a Drop of Blood from thy Ear, and thy Saviour Sweats, not only Drops of Blood in his Agony Praying for thy Soul, but his Heart bleeds for thee, and he takes immediate Compassion on thee, in stretching forth his Hand to Cure thine Ear. And could not this Miracle work perfectly upon thee, to endeavour thy Physician's Rescue? But wilt thou still go on to drag and hale him before the Judge? Will

not the immediate Touch of the Hand of God, cure thy wounded Soul, as readily as thy wounded Body? Will not this Miracle of Christ, and Love of his, persuade thee, *That he is Christ, the Son of the Living God?* Wilt thou remain ignorant still of thy Saviour and Salvation? How many of the Multitude that follow'd Christ, would have thought themselves happy to have been bless'd with such a Touch? Yea, tho' it were but the Hem of his Garment. Well, if thou wilt still proceed in Persecuting him, he will proceed in Praying for thee, with the rest of thy Confederates.—

P E T E R, Was this the Effect of thy Passion? Just roused from Sleep, and begin to Fight! When sawest thou such Weapons us'd in my School? Was ever any thing, but Prayers and Tears my Defence? Hast thou over-slept and neglected thy God, and now fall immediately to Fighting! Could'st not thou and thy Brethren, have *Watch'd and Prayed with thy Saviour for one Hour?* Especially when awak'd and stirr'd up by thy Master, and when he had so lately told you the Time was at hand, in which he must be betray'd, and by one of thy Brother Disciples. Should'st not thou rather have endeavour'd to have watch'd the Time of his Coming, and have dissuaded him from his intended Wickedness; especially when thou had'st seen thy Saviour sorrowful, even unto Death? Was

he earnestly praying, and in his Agony sweating Drops of Blood on the Ground for thee, and could not thou be watching for him, but sit sleeping on the Ground, with the rest of thy Companions ? Or, if you had been so extream sleepy, could not you have took your turn one after another ? This, *Peter*, is great neglect to so good a Master. Was he striving and struggling, sweating and praying to his heavenly Father, for thy Soul, and could'st not thou be watching of his Body ? But He, being upon the Work of Salvation, excuses thy Infirmary from the Consideration of thy frail human Nature, that was not able to undergo one single Night's Watch. I do know, *Peter*, thy Spirit is willing, but thy Flesh is weak.

HOW ready and willing is the Saviour of the World, to accept of any drowsy Inclinations or Endeavours of his Servants in his Service, if their Hearts be but sincere ! The Disciples slumber, yet Christ trims their Lamps. O infinite Love of the Son of God, to excuse and save poor drowsy Sinners ! For this Cause was he touch'd with our Infirmities, and took upon him our human Nature. This was the Cause of our Saviour's interceding for us with his Father for our Lives. O infinite Love of the Son of God, *That whilst we were yet Sinners, Christ dyed for us.*

NOW

N O W let us follow him to the Judgment Hall, and not, like *Peetr*, stand at a Distance from him, and at last deny him; but rather be a Sharer with him in his Death, and pray with the Thief upon the Cross for eternal Life.

T H E Y carry him first before Annas the High-Priest, Caiaphas's Uncle to see what he could find against him. This was one of the great Council, that consulted how they might take Jesus, and put him to Death. This was he that delivered to Judas the thirty Pieces of Silver out of the Treasury, after they had all agreed upon it. But when he was brought before him, and he saw the Witnesses could not agree together upon their Examination, that they might have a longer time to lay their Heads together, and more readily agree in their Accusation, he sends them to Caiaphas, they being both High-Priests that Year.

W H E N he came before Caiaphas, he examin'd him; and finding they could not agree in their Accusation, rather than he should lack full Witness against him, and for that Reason let him go, he (with the rest of them that were then assembled together for that Purpose) consulted to bear false Witness against him; but, as yet, could not make their Evidence agree.

NOW, the great Assembly being all met, as I said before, to this very end and purpose, they thus farther consulted against him.

HE hath of late, (cry'd they) raised *Lazarus* out of the Grave, after he had been four Days Dead, and began to Stink; and many *Jews* believe on him already, from the many Miracles that he daily sheweth among us; and more especially for this Miracle that he wrought even now of raising *Lazarus* from the Dead. And it is not a bare Report to make a noise for a time, but matter of Fact, and a great Truth and Miracle; for some of us heard him say, at the Grave's-Mouth, *Lazarus, come forth!* And immediately, as soon as this Man had called thus to him, he came forth, bound Hands and Feet, with Grave-Cloaths about him, and a Napkin upon his Head. And this Man (*Jesus*) commanded some who stood by, to loose him, and let him go: And many of the *Jews*, that were there, believed on him, and went away with *Mary* and *Jesus*: But we came to acquaint you with what we have both seen and heard.

THEN the Chief Priests and Elders, with the scribes and Pharisees, further consulted and said, what do we? For this Man doth many miracles, and if we let him thus alone, all men will Believe on him, and the Romans will come

and take away our place and Nation. Caiaphas said unto them, ye know nothing at all, nor consider, that it is expedient for us, that one man should dye for the people, and that the Nation perish not. And this he spake not of himself, but God order'd it so, that the Prophecy should come out of his own Mouth: And this being recorded as his Opinion, doth still remain, that out of his own Mouth he should be Condemn'd at last. And so from that Day forward they took counsel together to put him to Death.

A N D when they saw, that all their Machinations and Contrivances prevail'd nothing to the purpose, at last they hired two Soldiers to come and Swear against him in the High-Priest's Hall; where, with a loud, railing Noise, they cry'd, *This Fellow said, I am able to destroy the Temple of God, and to raise it again in three Days.* And so he were, this being all Truth, but he spake of his Body, as the Apostle Paul saith; *Our Bodies are the Temple of the Holy Ghost.* That in three Days Time he would raise it from the Grave. But these two Fellows, nor his Judges, had not, as yet known the Scriptures, nor the Power of God.

T H E N said the High-Priest, *Is it True, what these witness against thee?* But Jesus held his Peace. Then said the high-Priest, *I adjure thee by the living God, to tell us, Whether thou art Christ, the Son of the living God.* And Jesus, when it was put thus home to him

him, in these three great Truths, *Art thou CRIST, the SON of the Living GOD ? Answered, I A M.* Then the High-Priest rent his Cloathes, and said, *What need we any farther Witness against him? Ye have all heard now, how he hath blasphemed; What think ye? And they all, with one consenting Voice, condemn'd him to be guilty of Death.*

T H E N they began to Spit upon him, and Buffet him, and strike him with the Palms of their Hands, and to Revile him, as a pestilent Fellow, and one that sow'd Sedition and Rebellion among them. And they Blind-folded him, and smote him on the Face, and said; *Prophecie unto us, thou Christ, who was he that smote thee?*

A T last, finding they could not agree together, as to the putting him to Death, (tho' they all consented in the just Merits of his Condemnation) they concluded to send him to Pontius Pilate, their chief Governor.—

B U T before we come to that, we must observe the Words of our blessed Jesus verified concerning Peter, one of the beloved Disciples, who follow'd his Master, to hear what they said, and did with him.

A N D happy are they, O Peter, that have once denied their dear Saviour, that bought them, with Cursing and Swearing, and bitter

Execrations, to find a Door of Mercy ready open upon their Repentance, to receive and embrace them again.

A N D now, *Peter*, What do I observe here ? Thou that wast the greatest Votary to thy Master, and the forwardest to follow him to his dismal Trial, among the most profligate and wicked Wretches that could be pick'd out amongst the *Jews, Scribes, and Pharisees*, that were most notoriously Qualified with Cursing and Swearing, Reviling, Blasphemy and Perjury, such that they had call'd out on purpose, that abounded with all manner of Cruelty and Filthiness. Among these do I find thee, *Peter* !

A N D had the Soul, like righteous *Lot's*, been troubled with the Filthiness of the *Sodomites*, as his was daily, thou hadst not so soon, so falsely, and so frequently Deny'd thy Master. From hence we may observe, What force and power evil Company hath quickly upon a righteous Person. Good *Joseph* being but a time in *Pharaoh's* Court, came presently to that mode of Honour, as to Swear by the Life of *Pharaoh*. *Abraham*, the Father of the faithful, and Friend of God, twice deny'd *Sarah* to be his Wife. The Famine being grievous in the Land, *Abraham* takes his Wife *Sarah*, and travels into *Egypt* : And it came to pass, when he came near to enter into *Egypt*, that he said unto *Sarah* his Wife, Behold

Behold now, I know that thou art a fair Woman to look upon, therefore it shall come to pass, that when the Egyptians shall see thee they shall say, *This is his Wife, and they shall kill me, and they shall save thee alive; say, I pray thee, thou art my Sister,* Gen. xii.

AGAIN, Abimelech said unto Abraham *What sawest thou in me, that thou hast done this thing? And Abraham said, Because I thought Surely because the Fear of God is not in this Place, and they will slay me for my Wife's sake; and yet indeed she is my Sister, the Daughter of my Father, tho' not of my Mother, and she became my Wife.*

AND here Abraham, tho' he did deny his Wife at this time, out of Fear, and did wander from Place to Place, and Country to Country, yet he did not deny his God: neither could Abimelech tax him with that: For God had made a Covenant with Abraham; and the chiefest Article in this Covenant was, *That Sarah should Conceive, and bare him a Son in his old Age, and should call his Name Isaac.* And, said God, *I will continue my Covenant to him, so that in thy Seed, (by Sarah thy Wife) shall all the Nations of the World be blessed: And it shall be for Number, as the Stars of the Heaven, and as the Sand of the Sea-shore: Yea, Kings and Princes shall come out of thy Loyns; and I will give thee the Land of Canaan for an everlasting Possession to dwell in; and I will be thy God, and the God of thy Seed for ever:*

NEITHER did Abraham deny his Son Isaac, to God, when he called him to a Trial of his Faith. But all these Promises and Covenants, consenting together, and terminating in Sarah's Womb, made Abraham take such care of her: For it was not in Ishmael, but Isaac shall thy Seed be called. And that Jesus of Nazareth, King of the Jews, should proceed out of his Loyns.

BUT now, Peter, this is no Excuse for thee: For Abraham, in saying *she was his Sister*, did not deny her to be his Wife. Moreover, in all Ages, and all Times, especially in Times and Places of Plague, Famine, or sword, it hath been allowed to some to fly; and either to equivocate, or excuse the Question, when propos'd by implacable Enemies. Our Saviour himself, before his Disciples were fully prepared for Persecution, and found in themselves they were not able to stand the fiery Tryals they might be put upon, whereby his Name and Cause might suffer, caution'd them, if they were persecuted in one City, for his Name, and the Gospel's Sake, to fly into another. But this was no denying; and the Church hath always allow'd it in two Cases, especially to fly and avoid Persecution. The one, if the Church was in its Infancy, and not come to full Strength, then it might be lawful for the Ministers or Disciples of Christ to flee all Persecution, to the Intent the Gospel

pel might be preserv'd, lest smiting the Shepherd, the Sheep should be scatter'd thereby. For this Reason fled *Gregory*, Bishop of *Neocaesaria*, when he saw the *Decian* Persecution grow very hot. The other : In case also they find themselves not yet strong, or courageous enough for Persecution, and so God's Glory, the Name of our great Master, and the Honour of the Church of Christ, might come to be dishonour'd.

AS to the First, *St. Paul*, to avoid Persecution, was let down the Wall in a Basket when the Governour of *Damascus* sought his Life. And thus we find the Apostles themselves evaded the Storm because they were the Instruments immediately deputed by our Saviour, to propagate and convey the Gospel to the World. And thus did the primitive Saints and Martyrs, who wandered about in *Deserts and Mountains, and in Dens, and Caves of the Earth*; and so have equally avoided Rashness and Cowardice.

THE Second gain'd only a little respite for the present, that they might suffer with the greater advantage afterwards. Thus did *Joseph* and *Mary*, commanded of God by an Angel, fly with their Child, the ever-blessed JESUS, into *Egypt*, for fear of *Herod*.

BUT, *Peter*, 'twas quite contrary with you. You had no Call to Suffer, nor to the

High-Priests' Hall, yet thou voluntarily deny'd thy Master, thy Saviour and thy Redeemer, who often had told you what you must expect, and that the time would come, that he must be *betray'd into the Hands of Sinners* and but the night before told you, that you all would be offended because of him; and the time was come, and was now at hand, that you all would forsake him, and leave him alone, in the time of his Dereliction. And didst not thou thy self say, This is a hard Saying, who can bear it? And that thou wouldest not be offended because of him, and tho' all forsook him yet wouldest not thou? True, thou didst not so much forsake him, as deny him which was worse.

And indeed, *Peter*, I must follow thee as thou didst thy Master, the ever-blessed and eternal JESUS, the Saviour of the World, to the High-Priests Hall, And pardon me, if I exactly observe every Behaviour of thine there. It is not out of any prejudice to thee, *Peter*; for I very well know the Love and Value thy Master hath for thee; but that I may delineate thee to the Life, as fully as I am able in this little *Enchiridion* as well as set forth what Sorrows, Sufferings, Stripes, and dignities, Reproaches, Revilings Dereliction, Abnegations, Wounds, Agonies and unexpressible Torments; what extensive, convulsive, distortive, lingering and cruciating Death, the blessed Jesus underwent. Thy

Lord and Master, but our Christ, our Messias, and our Advocate, not only in Heaven, where he is Exalted above all Principalities and Powers, Thrones and Dominions; but while he was here on Earth, the immaculate Lamb, the most beloved Son of God beloved of the Father from all Eternity, before ever the World was, and Lamb of God, which taketh away the Sins of the whole World, who suffer'd and endured here on Earth for us, bitterly crying out, *behold and see, all ye that pass by if there were ever any sorrow like unto my sorrow: Any Wounds and Torments like mine, which I have received in the House of my Friends!*

Canst thou receive, suffer and endure all this for our Sins, and still call us thy Friends? Canst thou, O holy Jesus, still cry, call, suffer, bleed and dye for us, and still be our Advocate and compleat Redeemer? O infinite! O unlimited! O unbounded! O inconceivable! O inexpressible! O incomprehensible Love of God to us! That so loved the World, that he gave his only begotten Son to Death for us!

Now, Peter, more particularly to thy self. And as Peter was beneath in the Palace, there cometh one of the Maids of the High-Priest, and when she saw Peter warming himself among the Crowd, she look'd stedfastly upon him, and said in Derision, thou also wast with Jesus of Nazareth. But he denyed, saying, I know not neither do

understand what thou sayest. And he went out into the Porch, as fearing he might seize on him, though but the Night before he had said, tho' all forsake him, yet will not I. But still lingers and slays; not that he intended to suffer and dye with his Master, as he had Promised. but only to see what would become of him, and to hear what they said to him: For now was the Time, that our Saviour told him, *The Devil will tempt you Peter: Satan hath a mind to winnow you as Wheat, but I have prayed for thee.* And well were it for thee, Peter, that whatever thy Master endur'd for thee in his sacred Body, yet he had secur'd thy Soul: *I have prayed for thee, that thy Faith fail thee not.* And as he was standing in the Porch, the Cock crow'd the first time, but as yet neither the Time, or Scripture was fulfill'd, nor did Peter take any Notice of it. *Mark, 14. 38.*

And while he was yet in the Porch, another Maid saw him, and said unto them that were likewise with her, *this very fellow [pointing to him] was also with Jesus of Galilee.* When he had heard what she said, he stoutly deny'd with an Oath, *I know not the Man.* *Mat. 26.*

How now, Peter? Now I see the Devil is tempting thee indeed. Hast thou so much forgot thy self, and thy Duty to so good a Master? Are all his Lessons, Instructions, Sermons, and Sayings, forgotten by thee?

Are his very last dying Words forgotten ? And are thy own Promises and Engagements to thy dying Saviour, forgotten by thee ? This is a great Crime indeed, *Peter*, for in all Ages it hath been accounted most abominable and unworthy, not to fulfil the Request of our dying Friends and Relations, when we had promis'd them so to do ; much more for thee, *Peter*, who hadst so dear and tender a Lord and Master, that took such Pains with, and Care of thee ; whose Words, one would have thought could never have been forgot by thee, especially not so soon, and at that very Instant when thou wast so near, as to hear how thy heavenly Master was confronted and abus'd, most wrongfully Impeach'd and most falsely accus'd : And not to call to mind the Words of thy Master, yet when thou wast so peremptorily charg'd thou as flatly deny'd. Well, *Peter*, thou wilt pay for this at last. It is well thou hast a Friend in Court:

Then came one of the Servants of the High Priest, being his Kinsman, and whose Ear Peter had cut off ; and charging him home, said, did not I see thee in the Garden with him ? And dost thou not very well know, I have a just Quarrel with thee ? And this is a fit Place for it, for cutting off my Ear, when I laid Hands on your Master in the Garden. Look here, and behold the Mark I shall bear on my Ear for thee : And if it were not that my
Kinsman

Kinsman was so busy with thy Master, and I do not know how soon I may be called, and therefore am unwilling to create another Disturbance, otherwise I would make thee an Example, and make you know you was there. I have not so quickly forgot you, nor your Ear-mark neither. And moreover, if you should deny and lye never so much, if there were no more in it but your Speech, your very Speech is enough to betray thee.

Then began Peter, when he had heard all this, to curse and swear with all the Execrations imaginable and positive Denials: I never saw before this time, the Man, neither do I know him: And immediately the Cock crew. Mat. 26. And the Lord turn'd back, and looked stedfastly on Peter; and Peter seeing that, remembered the Words of his Master, how that he had said unto him, before that the Cock crew Twice, thou shalt deny me Thrice. And he went out and wept bitterly. Luke, 22.

Now, Peter, thou art in the Gall of Bitterness, and the Bond of Iniquity. Now thou know'st not where to hide thy Head; the Arrows of the Almighty, piercing the very Soul of thee. Now seeing thou art fallen, let him that standeth, take heed by thy Example, lest he fall in the same manner as thou hast done. What, deny thy own Master, Peter! Thy dear Saviour and Redeemer! And that, with such abominable Oaths, and positive

tive Denials! This would make the very dumb Ass open his Mouth, and upbraid thy unparalell'd Unkindness. Thou alone, *Peter*, to be the Man to deny the Lord and Master, who had the most Reason of any of the Disciples to have own'd him, because present with him, and hearing the Ignominy and notorious Slanders that they impudently spake against him, thy own Conscience bearing thee Witness.

Oh, How with *Cain* am I branded (*cry Peter*) with my Infamy! My Sins are greater than I can bear! Oh, that some Person would even slay me!

What, deny my Master, my Lord and Master; my God, my Saviour, my Redeemer, and most ever-blessed Jesus! What, and three Times; and with cursing and swearing too, that I did not know thee! O sweet Jesus, not Thee! What, not know Thee, heavenly Jesus, that brought me up from the beginning! That converted me to the Faith! That made me one of thy Disciples, and not the least neither! One that thou more Remarkably took'st notice of, and care for, and fore-told me of this very present Hour of Satan's tempting, and pray'd earnestly for me to be deliver'd from it:

Oh, blessed Jesus, well was it, thou didst Pray for me, else I had been eternally lost. Ah, how can I but weep most bitterly, for

this heinous, and never-to-be-forgotten Sin. *O wretched Man that I am, who shall deliver me?* Was not my first Sin great enough in the Garden to sleep when thou wert in thy Agony, and bid me *Watch*, but I must commit a greater now? A Sin none ever did commit, nor ever can again, as to Circumstance, Time and Place. Lord, help me to weep, and to weep more abundantly. Oh, Lord that I could wash away my Sins with my Tears, that are of so deep a Dye.

Oh, blessed Jesus, to make my Laver the stronger, I will back again to the Garden of *Gethsemane*, to bewail my first Sin. That was the Place where I first neglected my God. And there also I will bewail the second too. Surely, that is the fittest Place, O my Soul. There was the Place my dear Lord and Saviour, in his great Conflict pray'd and wept, and made strong Supplications unto his God, with Sighs and Groans that were unutterable. There he fell with his Face unto the Ground, and humbled himself even unto Death. There is the place he sweat Drops of Blood in, mixed with his Tears for me. Thither will I run, and prostrate my self on the Ground, in the very same place. And, as I said before, to make my Laver stronger, to wash my polluted, crimson-dy'd Soul, I'll mix the Blood and Tears of my dear Lord and Saviour, that are upon the Ground, with my own Heart's-Blood, and Tears.

O sweet Jesus, I remember now very well, thy last Words and Prayers; and with these unparallel'd Ingredients I find here, my poor sinking Soul begins to revive, and my Faith in thee, dear Jesus, springs again amain; and I see the Door of Mercy open to me, as well as *Mary Magdalen*; to me that have sinned much, thou hast heard my Prayers, hast seen, and bottled up my Tears, and hast forgiven much.

But I have prayed for thee, Peter, that thy Faith fail thee not.

Oh, Happy was it for thee, *Peter*, when thou wast so desperately wounded, to have thy Physician so near with the Balm of *Gilead*, like the good *Samaritan*, to pour Oil and Wine into thy Wounds, to supple and cleanse them, and carefully bind them up for Healing. If thy Saviour had passed by, and not look'd upon thee, thy Wounds had putrified, and gangreen'd, and thou hadst been lost for ever. If Christ himself had not took Notice of thee, and so healed thy Wounds, all others had pass'd by thee, both *Scribe* and *Pharisee*, *Jew* and *Gentile*, some on the right-hand, and some on the left, and no Man had taken Pity on thee: Happy are they that lye in the way Christ doth walk; yea, even at the Pool of *Bethesda*; for they are sure to be heard by Christ the Physician of Souls; so that they shall be

be either sure of his immediate Help, or of his Angels that are ministring Spirits sent from him:

Oh, that I might as effectually find the Prayers of my dear Jesus for me *Peter*, in the full Pardon of my Sins now enthron'd in Heaven, as thou didst find him for thine on Earth.

To open blind Eyes, and take off Scales of Ignorance, with St. Paul. Are not the Waters of Siloam to wash in, better than Abana and Parapha and all the Rivers of Damascus ?

From whence we may observe, that God is pleas'd at some times to let the best of his Children and Servants fall into the worst of Sins and Temptations, for Two Reasons; That none might presume in their own Strength; nor any despair of God's Mercy.

Thus it was with *David*, who was a Man that none was ever like him, as to be stiled a Man after God's own Heart, the Prophet of the Lord, and sweet Singer of Israel, yet falls into these two great Sins, Murder and Adultery, concerning *Uriah* and *Bathsheba*.

Nathan sets before him the Parable of the rich and poor Man dwelling together in one City, The rich Man had very many Flocks and Herds, the poor Man had nothing but one little poor Ewe Lamb, which he brought up and nourished; and it grew up together with him

him and his Children, and did eat of his own meat, and drink of his own cup, and lay in his own bosom, and was to him as a Daughter. A Traveller coming to the rich Man's House, spar'd his own Flock and Herds, tho' he had plenty of them, and takes the Poor Man's Lamb, kills it and dresses it for the Traveller. Nathan tells David this Story. Saith David, the Man that hath done this thing shall surely die. Saith Nathan to David, Thou art the Man, 2 Sam. 12 7. Saith David, I have sinned against the Lord, and must dye for it my self. No, saith, Nathan, the Lord hath seen thy Sorrow and Repentance, and hath put away thine Iniquity, and forgiven thy Sin, and thou shalt not dye.

The other was the Sin of Peter, here in this place.

Our dear Lord and Saviour had at his last Supper with his Disciples, made his Will and had made Peter his chief Executor, and Committed to him the Care of his Flock, and Children; and had also gave him and the rest of his beloved Disciples, to know, that that Night he was to be betray'd by one of his own Disciples, and then they would all forsake him, and he should be left alone to the Conspirators, by and with that very Disciple that was eating and dipping with him in the Dish. Surely, saith Peter, this cannot be true, for tho' all forsake thee, yet will not I. Thou shalt

Thalt never be left of me, O holy Jēsus. But Christ told *Peter*, before the *Cock* crow twice thou shalt deny me thrice, And so it fell out, indeed. Jēsus that Night is betray'd by *Judas*, Relinquish'd, forsaken by his Disciples, and deny'd by *Peter*. But after his being betray'd and forsaken, is first carried to the High Priest's Hall, *Peter* follows at a Distance. as I said before, what would become of him, tho' not to suffer with him ; and there was both Eye and Ear-Witness, how barbarously and inhumanly they deal with his Master, in falsely accusing him, and yet owns him not. But when he was accus'd himself, for being in Company with his Master but just before in the Garden, he positively denies it with Cursing and Swearing, That he *knew him not* ; nor before that time ever so much as saw the Man.

But Now whilst *Malchus* and the Maid-Servants were charging him with the Fact, and *Peter* absolutely denying it, That he was none of the Company, and knew not the Man, the *Cock* Crew. His Master presently and eagerly looking back upon *Peter*, he immediately remembered his Words, and went out and Wept bitterly. Thus we plainly see, That God doth sometimes permit his dearest Children to fall into the greatest Sins.

From

From whence we are stidfastly to observe and faithfully to believe, That God foresaw *David* and *Peter's* grievous Sins, they would both fall into, and their great Sorrow and Repentance that they would have for them, and permitted them to commit them, that they might be Examples for us, lest we should wilfully presume, or wofully despair of his Mercy and Forgiveness. For these Sins were not so much their Sins, as they were God's Will they should be *Example* unto us if we sin, immediately to fly to God for Succour, before Sin contracts a Calousy and grows cold upon the Soul.

—But Now, to return back to *Caiphas* and his Confederates and Council, they being made up of Chief-Priests, *Elders*, *Scribes* and *Pharisees*, they unanimously agree, according to their Arbitrary Law, to condemn *Jesus of Nazareth*, tho they had no Power to put him to Death. But after they had used all the Villany to him they could; as Spitting upon him, buffeting him, striking him on the Face, with the Palms of their Hands blindfolding him, and asking, *who it was that smote him?* And with all the reviling Language they were capable of, very early the next Morning, they sent him bound to *Pilate*.

But when *Judas* found that *Caiphas* had condemn'd Him, and sent Him to *Pilate*, He

began

began to repent of what he had done, and carries back the Thirty Pieces of Silver to the High-Priests, *Annas and Caiphas*.—— But more of *That*, in the Conclusion of his Wickedness in Betraying his Master.—— And now as to the manner and Behaviour of *Judas*, and Report spread abroad.

WHAT, O what News is this I hear? My blessed Lord and Saviour Betrayed! *Betray'd by a Kiss!* And by one of his own Disciples at his time of Prayer; and in the place of his greatest Retirements, in the Dark Night, where none could Hear or See him, but his God, his heavenly Father, O Wonder and Amazement, whilst he was Praying for his Disciples! Oh how happy would my Soul have been, to have heard but a Whisper from thy Gracious Mouth, my dear Saviour, to thy God, in behalf of my poor Soul! Thus it was with thee, at this Time, Praying and Pleading with thy heavenly Father; for the Salvatign of Mankind; and more especially for his Disciples, to whom he was to commit the Care of his poor distressed and scattered flock: And for thee, *Judas*, was he praying with strong Cries and Tears; and the more earnestly at this time of thy coming, as he Labouring and Interceeding with his Father, with Sighs and Groans, and in a very great Agony of Soul and Body, even to the Horrour, and drawing out great Drops of
E Blood

Blood that fell to the Ground ! And how couldst thou come thus, *Judas*; with Lights as if thou wert (with the blessed Spouse in *the Canticles*) Sick of Love, as if no Time or Place could detain thee any longer from thy Beloved ; or Danger affright thee from the Terrors of the Dark and Gloomy Night. But find him thou art Resolv'd of. Well, no sooner hadst thou found him, but how Passionately one would think, thou run'st to him, and hang'st about his Neck, and Kistst him, as if it express'd the great Fervency of thy Soul, and full Fruition of thy earnest Desires to find out thy most indebted Friend ; or as if thou hadst come to him with the greatest Embassy or News, that God or Angels could reveal to thee, or employ thee in : Or, as if thou hadst privately over-heard the Dreadful Conspiracy of the High-Priests, Elders, Governour, Soldiers, and *Herod*, against thy Lord and Master's precious Life, and that *This* had been the only Time, in this Dark and dismal Night, to make his Escape, and that thy self with thy Followers and Lights hadst come secretly to Conduct him safe through By-Ways and untrodden Paths, that he might go unknown from these notorious Conspirators, by whom (if this very Minute was not improved to his Advantage) thy Lord would have been unavoidably taken, to the Loss of his most Precious

icious Life, by these most accursed Miscre-
ants, and Blood-Hounds of Hell.

This, *Judas*, had been Love indeed. Nei-
ther Men nor Angels, without Notice of
his Design, could have judg'd it any other-
wise than Love. And greater Love than
the Venturing thy own Life for thy Mast-
er's, could not possibly have been shewn.

O, *Judas* it's a Wonder that before thy
filthiest and polluted Mouth came to his Sacred
Kiss, thou could'st not discern the Tears
and Drops of Blood upon his heavenly Face.

Or, When thou hadst once Kiss'd him,
thro' sudden Eagerness, without Discerning,
yet the moisture of an unusual Kiss should
have made thee immediately to have look'd
upon his Compassionate Sorrowful Face,
and there presently have seen Written in
Deep Large Characters of his own Blood,
the Intent of thy abominable Approach,
and wicked Design; and that it was not a-
ny way unknown or unlook'd for, but ex-
pected by thy Lord and Master, who the
very Evening before, at the eating of the
Passover, said to his Disciples; This Night
shall I be Betray'd, by one of my own Dis-
ciples, into the Hands of the most Wicked
Jews, and, *He that dippeth his Hand with me*
in the Dish, the same is he that shall betray me.
And hast thou quite forgot, *Judas*, that
thou answered and said, *Is it I?* Or, hadst
thou quite forgot thy Master had already
told thee, He knew the very Thoughts of

thy Heart, as well as your Brethren's ; and had Pray'd for you all, that, *if possible, they might be forgiven you.*

Thou Judas, hast often seen many Miracles done by thy Master ; and wast not thou afraid at this time, that he might have performed One more on thee, as on *Corah, Dathan and Abiram*, for offering *strange Fire* to the Lord, and thou at this Time offering *strange Friendship* ; but will nothing of this do to keep thee from thy impious Enterprize ? or make thee alter thy wicked Intention ? but thou art resolved to give betraying Kifs ; and to go on with thy former Mercenary, Unparrellel'd Resolutions ; and to stifle all Checks and Reflections of Conscience, to cry, *All hail Master !* and give the Kifs ? and after this Kifs of thine, Judas, canst thou be looking upon, abetting, aiding and assisting these vile Wretches, Officers and Soldiers, in all their Rage and Violence, with their rude Hands, thus to drag thy Saviour, and pull him along ; and with Swords and Staves to force and hale him on, whilst Lanterns and Torches directed their Blows upon thy Master ? I say, Judas, couldst thou see all this, and still persist in Unrelenting and Obdurate Impiety and Impudence.

Saith our Saviour ; Judas, are you come out as against a Thief and a Robber, with Swords and with Staves to take me ? I was daily with

with you in the Temple teaching, and you took me not: But the Scriptures must be Fulfilled; They all Forsook him and Fled; M A R K xiv. xlviii. But thou, Judas, [*Hear thou Deaf, and Look thou Blind, as Isaiah saith,*] Will nothing of all this bring any thing to thy Remembrance, nor to Behold any thing in my Innocent Face? *Who is blind but my Servant; or Deaf, as the Messenger I sent? Who is as Blind as he that is perfect in all Wickedness, and Blind as the Lord's Servant? Having seen many things, yet Observest not; having thine Ear Open'd, yet Hearest not. The Lord is well-pleased, for his Righteousness sake, that all the Scriptures should be thus Fulfilled: and canst thou Judas, be ignorant of them? Or, hast thou Blinded thy Eyes thus, hardened thy Heart and wholly Sold thy self to the Devil, to Accomplish this Wickedness and Cruelty, to thy Master? Whomsoever I shall Kiss, the same is he, hold him fast,* M A T. xxvi. xlviii.

Now, when Caiaphas and his Crew had Examined Jesus; and had all with One Consent, Unanimously Voted his Death, yet it was beyond the Verge of their Power, to Execute their Sentence, so Bound him, and sent him away, Malefactor-like, to Pilate.

W H E N Morning was come, all the Chief Priests and Elders of the People, took Counsel against Jesus, to put him to Death. And when

they had bound him, they led him away to Pontius Pilate, their Governour. Then Judas, who had betrayed him, when he saw how they us'd him; and that they to whom he had betray'd him, had gone farther in Malice and Rage to him, than was agreed upon at first; and had condemn'd him to Death, carrying him from Court and Counsel to another; and at this present time was going with him to Pilate; and saw now it would be made a Business of, when he had been promis'd to the contrary; that he must Inevitably be known to be the Man; that Vengeance would not suffer him to live; and that he should not know where to hide his Head, when it was once come to be known among the rest of the Disciples. Judas fearfully fore-seeing all this, began to repent, as he thought in time, and resolved to carry the Money back to the high Priests, and let them know, he had alledg'd false Matters against his Master; and therefore had brought them their Money again in full Tale, in the very same Bag, and threw it down to them upon the Treasury-Table in the Temple, where before he had received it, and tell them plainly that he had repented, and sinn'd in betraying innocent Blood. And this he thought the only politick Way he had left to save himself, and bring his Master off again, that he had so falsely betray'd

But they took no Notice of any Thing that he said to them. They had already made

use of him as a Tool to Betray Jesus of Nazareth to them, whom they a long time endeavour'd to Apprehend. And as for Judas in what he had done, whether Well or ill to himself, what Car'd they? He had done Well for them. Let him go and be Hang'd if he will; what do we Care? (*said they*) We'll go on with our Sport.

A N D when he saw, That all that was said and done, would prevail nothing with the Jews, he goes out, and lays violent Hands upon himself.

T H E N Judas, which had Betrayed him, when they saw that they had Condemned him, Repented himself, and brought again the thirty Pieces of Silver to the High Priests and Elders, saying; I have Betrayed the Innocent Blood. And they said, What is that to us? See thou to that. And he cast down the Pieces of Silver in the Temple, and went out and Hang'd himself. **M A T. xxv. v.**

The Petition.

A Nnd now, O most holy Jesus, let thy blessed Spirit farther Assist me in this Great Work, to present thee, dear Lord, to the Life, to my Devout Soul; that it may more perfectly see thee in all thy

thy Agony, Passion, Death, Burial, Resurrection and Ascension ; and to Admire and adore Thee, O most blessed Lord and Saviour, in the greatest Humiliation and Adoration a poor Creature is able to do ; as Thou art daily Interceeding for me at the Throne of Heaven.

And this I beg upon the bended Knees of my Soul, in thy Own Name, and for thy Own sake, who art my Lord and Saviour, and ever-blessed Redeemer and Advocate,
Amen.

BUT to proceed with this wicked Tragedy of the Jews. After Judas had Hang'd himself, they took the Silver Pieces, and said, *It is not Lawful to put them into the Treasury, because it is the Price of Blood. And they consulted together, and bought the Potter's Field to bury Strangers in : Wherefore that Field is called a Field of Blood unto this Day. Then that was fulfilled which was spoken by Jeremiah the Prophet, saying ; And they took the Thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Israel did Valued, and gave them for the Potter's Field, as the Lord appointed. But the high Priests took Jesus and bound him, and sent him away Early (it being a Work of Darkness) to Pilate. And they themselves came after to Accuse him*

P I L A T E

Pilate entring the Tribunal Seat, ask'd them what Accusation they brought against him. They all answer'd and said in General, *If he were not a Malefactor, we would not have deliver'd him to you.* *Pilate* being unwilling to Meddle in this Affair; perceiving it was for Envy they Accus'd him, and not any Just Offence, asked them, Why they did not proceed against him, and Judge him according to their Law, and not Trouble him? Then the Jews said unto him, *It is not Lawful for us to put a Man to Death.* That the Saying of Jesus might be Fulfill'd, which he spake, signifying what Death he should dye, as he had prophesied of himself; and they shall deliver him to the Gentiles, to Mock, Scourge, and Crucify.

THEN *Pilate* enter'd the Judgment Hall, and when he saw no Body come against him, calls to Jesus and said unto him, *Art thou the King of the Jews?* Thinking, no doubt, to trap him in his Words; but Jesus as Cautiously ask'd him another Question; *Hast thou said this thing of thyself, or did others tell it thee of me?* *Pilate* answer'd him, *Am I a Jew, thy own Nation, and the chief Priests have deliver'd thee to me, What hast thou done?* For as yet none could testify any Thing against him; nor had they their pretended Fact ready to Accuse him. Moreover, they found *Pilate* to be very strict in his Examinations, and unwilling to be both

Accuser

Accuser and Judge; which, made them back-ward to Answer to any Particulars, till they had Drawn up full Proof against him, since a General Charge had no Influence upon Pilate. *Jesus said unto Pilate, my Kingdom is not of this World.* Pilate therefore said unto him, *Art thou a King then?* *Jesus answered, Thou sayest that I am a King. For this Cause came I into the World, that I should bear Witness of the Truth. What is the Truth, saith Pilate?* *Jesus answered, Every one that is of the Truth, heareth my Voice.* Pilate then goes out to the Jews, and tells them, That if they had nothing else to say against Jesus of Nazareth, he must and would Discharge him, for he, for his part, found no fault at all in him, JOHN xviii, to lxxxiii.

THE N when they heard this, rather than he should be Discharged, the whole Multitude ran in with open Mouth, and began to Accuse him, saying, If we must come to Particulars, we are prepared: We found this Fellow teaching Sedition and Rebellion, and endeavouring to pervert the Nation from Paying Tribute to Caesar, and saying That himself is Christ, a King. Saith Pilate, I have heard of this already, and will hear no more of it. I must Discharge him, if this is All you have to say: For I tell you I can find no Fault at all in the Man.

THE N sw

THE N they were the more Fierce against him, but all to no purpose, saying, He stirreth up the People, teaching thro' Journey, beginning from Galilee to this place.

But Pilate being now quite Wearied out with this Nonsense, and hearing he was a Galilean, knew that he belonged to Herod's Jurisdiction, and turns him over to him, LUKE xxiii, viii. Whom he knew to be at Jerusalem at that time; and therefore sends Jesus to him, who had been desirous, of a long season, to see him, because he had heard many things of him, and hoped to see some of his Miracles done by him.

THEN Herod begins to Interrogate Jesus, and finding he could get nothing from him, nor any Miracle done by him; and being Vehemently Accused by the Chief Priests and Elders, saying all manner of Evil against him, that the Subtilty of Men or Devils could invent: For they distrusted of having any Good done by Pilate, and so concluded, that it was the last Stake they had to play, and thereupon Resolved to make the Best of it. They said, That he pretended to be a King, and had forbid them to pay Tribute to any Earthly Monarch; and that he did frequently sow Sedition among the People. And that he likewise said, He could Destroy the Temple, and Build it again in Three Days. But he answered nothing to all this.

MORE

MORE OVER, *Herod* was inform'd they had been before *Annas* and *Caiaphas* and that their Witnesses could not Agree that *Pilate* could find no just Accusation of Death against him, and upon that account had sent Jesus to him, which he took very Kindly; so that upon this Occasion, the Two became Friends, who before had been at Variance and Enmity a great while.

BUT, notwithstanding this, *Herod* calls a Council of his Mighty Men, and they Debate the Matter among themselves, but yet could find no Cause of Death in him, more than the Violence of the People: So that *Herod* was neither willing to Release, nor Condemn him, but he and his Nobles, made sport with him a while; Set him at nought, mock'd and array'd him with a Purple Robe (others in a white One) out of Derision to his Regal Power, and on purpose to render him the Peoples Scorn, and inflame their merciless Cruelty the more. Thus he returns him back to *Pilate*, with the Complement of Thanks for the High Favour he had done him, in sending this Malefactor, the King of the Jews to him. I have robed him, and given him what Ignominy and Spite I thought Convenient; but as for the putting him to Death, or to Condemn him it belongs not to my Province, but more immediately to you, that are under *Tyberius Caesar's* Government.

A N D

And thus our dear Lord and Saviour, the Lord of Life and Glory, is carried first to *Annas*, then to *Caiaphas* and *Pilate*, afterwards to *Pilate* again ; tofs'd and tumbled about, and permitted no where to rest, but hurried from one Court, Council, and Judgment-Seat, to another, before any could determine the Matter ; but yet they thought it to have him Blind-folded, Spit upon, and struck in one Court, Bound, Mock'd, fetter'd, and Array'd in another ; Beaten and Revil'd in another ; and Scourg'd and Buffeted almost in all ; but yet not Acquitted or Discharged in any. Well might he bitterly complain, *Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath no where to lay his Head.*

Now, a second Time is our dear Jesus brought before *Pilate*, from *Herod's* Court, *Pilate* being now much concern'd at the Clamour that was made abroad against Jesus of *Nazareth*, by the most rude and vulgar sort, that run more by Tumult and Noise, than Reason and Judgment, and it appeared all along to be nothing but unheedy, inconsiderable Malice, he resolved to trouble himself no more with this sort of Cattle, but to hear what the chief Priests and Rulers had to say for themselves, *Luke xi.*

You have, says he, brought this Man before me again, *What have you to say against him ?*

him? And finding they had no more to say than what they had said to *Herod* before. That he was a *Deceiver*, and one that was for perverting the People from their Duty and Allegiance to their King, by calling himself a *King*. Said *Pilate*, — I have been credibly informed, That in one of his Speeches he made to the People, he exhorted them quite contrary; *To give Tribute to whom Tribute is due; Custom to whom Custom is due.* And moreover, *To give to Cæsar the things that are Cæsar's; and to GOD the things that are GOD's.* And having read the Scriptures, we know that they are Full, and abound every where almost, with Predictions of a Saviour, of a *Messias*, of *Christ*, and of a King of the Jews, and that may be the *M A N* as far as I know, That we are all sure of, That he has given shrewd Demonstrations of his God-Head and Power; and, Why may not he be your King?

At this they all cry'd out with one Acclamation, *We will have no King but Cæsar.* But hold (said *Pilate*) If I must be his Judge I must ground my Reason upon good, clear, full, and agreeable Evidence, before I can Condemn him. I am not yet free to Condemn; I profess truly, I have much anxiety of Mind, and there is one Thing that continually Disturbs it of late, which I meditate with in my Thoughts at every turn, and that is, the strange Miracle wrought by him of late, which none of you can be Ignorant of.

of, *The raising of Lazarus from the Dead after he had lain four Days in the Grave, and began to stink.* This is a very great Thing, and a wonderful Miracle! Rather let us permit him a while, to go on with his Miracles; and if he be the SON of G O D, more and greater Wonders than these will appear; but if he be a *Pseudo-Christus*, a false Christ, or false Prophet, we will immediately Condemn him:

But, (said the Jews) *If we should let him go on thus, and he shou'd do more miracles, the Romans will come in upon us, and take away from us our Nation and Synagogue.*

Now, when Pilate saw they still persisted in this envious and malicious Impeachment, said, *Ye have brought this Man before me, as one that seduceth the People*——Behold, Gentlemen! Silence in the Court, Cryer. I must speak plainly; Behold there he stands; I have Examined him according to the strictness of the Law, and with as great Subilty as I am capable of: nay, I have cross examin'd him, to see if I could trap him in his Words, but I profess before you all, *I find no Fault at all in this man, touching those things whereof you accuse him.*

Nay, Silence, Gentlemen, I pray, and hear me a little farther. You your selves very well know, That I was willing to give you all the Satisfaction that possibly I could

I did not Clear him. or Acquit him the Time before, tho' I might Justly have done it; for their was nothing from your Accusations that was worthy of Bonds or Imprisonment, much less of Death: Yet to please you since you were so eager of his Death; and withal to satisfy my self of Herod's Opinion, I sent you Your selves with him Bound before Herod; and I know you have no mean Thoughts of his Judgment I and you know, I suppose, that his Opinion was, that he found nothing worthy of Death in him, but hath return'd him back again into me. Luke xxiii.

¶ I will therefore Chastise him, and let him go. Moreover, you know that you have a Custom that I should release unto you one at the Passover; I will therefore release unto you the King of the Jews. Then they came all crowding in at the Door, and cried at once with a loud Voice, Away with this Man, and release unto us Barabbas.

Now Barabbas was one that for Robbery and Murder in the City, was cast into Prison. Pilate being willing to release JESUS, spake again to them; but they cry'd. saying, Crucify him! Crucify him! MAT, 23. Pilate was resolv'd then to see, if the following Severity to the ever-blessed Jesus, would Satisfy them.

¶ Then Pilate took Jesus, and scourged him, and the Soldiers platted a Crown of Thorns, and

put it upon his Head. Well might *Isaiab* say of the Sins of the *Jews*; Your Hands are defiled with Blood: For now was our blessed Saviour's Back all of Gore Blood. The Chastisement of our Peace was upon him; and by his Stripes we are Healed. Surely he hath born our Grievs, and carried our Sorrows, yet we did esteem him stricken, of God, and afflicted.

He is despised and rejected of Men; *A man of sorrows, and acquainted with Grief*: Which made that Cry break out of his most sacred Mouth, *Behold if any Sorrow be like unto my Sorrow!* And *Isaiab* farther tells how his Disciples would leave him at this time: *And we hid (as it were) our Faces from him.*

And the Soldiers platted a Crown of Thorns, and put it upon his Head. And they put on him again the Purple Robe that Herod had array'd him in, and said Hail King of the Jews. And bowing the Knee, worshipp'd him in scorn and derision to his highly Attire, with his sacred Temples pouring down Blood from the Crown of Thorns fastned into them, which made him, The Arrows of the Almighty stick fast in me.

Lord, who is able to behold thee, in this miserable, scourg'd, and bleeding Condition? Thy Face besmear'd and daub'd with the precious Blood of thy sacred Temples mix'd together with the filthy

52 *The Cry of J E S U S,*

Excrements of the most nasty, and polluted
Wretches Spittle.

How, O Lord, are thy tender and holy
Back and Sides, Buffeted, and bleeding
with their *Jewish* Stripes, and thy Cheeks
smitten with their filthy and brawny Hands.
Who, Lord, is able to behold all this, and
their Hearts not bleed, and even faint a-
way, to see how he is thus brought out by
Pilate's Command, before all the *Jews*;
who lead him up and down by the Hair of
the Head. Speaking of its Excellency and
Beauty in the *Canticles*, where all his Gra-
ces are set forth. *And his Hair as black and*
as bushy as a Raven, now serves only as a
Halter to lead and drag him along.

Then saith *Pilate*, Though I bring him
forth to you thus lamentably Mangled and
Torn, yet it is only to Appease and Please
you; But *I find no fault in him*. Then came
Jesus forth, wearing the Crown of Thorns,
and the purple Robe; and *Pilate* said unto
them, *behold the Man!* And this could not
be acted without a Prophecy to the *Jews*.

Your Hands are defiled with Blood, and
your Fingers with Iniquity. Your Lips
have spoken Lies, and your Tongues have
utter'd perverse things, none calleth for Jus-
tice, nor any pleadeth for Truth. Their Feet
run to Evil, and make haste to shed Inno-

Blood. Their Thoughts are Thoughts of Iniquity; Wasting and Destruction are in their Paths. Judgment is far from them; neither to do Justice doth it overtake them. Again, Judgment is turn'd away backward, and Justice stands afar off; for Truth is fallen in the Street, and Equity cannot enter. *Isaiah 59.* And again he saith more to the same purpose, Yea, Truth faileth, and he that departeth from Evil (*alluding to Christ*) maketh himself a Prey. And the Lord saw it, and it displeased him that there was no Judgment.

And he saw that there was no Man, and wonder'd that there was no Intercessor. Therefore his Arm brought Salvation to him, and his Righteousness sustained him. For he put on Righteousness as a Breastplate; and as an Helmet of Salvation upon his Head; and he put on Garments of Vengeance for Cloathing; and was clad with Zeal as a Cloak. According to their Deeds, accordingly he will repay Fury to his Adversaries, and Recompence to his Enemies.

Thus we may see how God's Spirit leads out the good Prophet; and not only him, but all the good Patriarchs and Prophets. Their Lips are full, and abound with the Predictions and Prefigurations of holy Jesus, the Messiah, but more especially the Prophet *Isaiah*. Herod before, and the High Priests and Soldiers now, at this very Time, cannot but open their mouths and

and make Sport with our dear and ever-blessed Saviour ; but it shall be fore told.

Against whom do you Sport yourselves ? Against whom do you make a wide Mouth, and draw out the Tongue ? Are you not Children of Transgression, and a Seed of Felshood ? Yea (for Judas betraying him) For the Iniquity of his Covetousness was I wrath, and smote him. I hid me, and was wrath, and he went on frowardly in his Heart, *Isaiah 57.*

Now notwithstanding all this, that Pilate had permitted to be done to the innocent Jesus, thinking that this Indignity and Sufferings of our Saviour, might have been full satisfaction to them all ; especially having said unto them, *Behold the man !* in his kingly Robes, thus affronted and abused in all this Contempt, Scorn and Misery ; Yet was their inveterate Malice and Envy against the Lord Jesus such, That all this Barbarity had not satisfied their Blood-thirstiness : For, the Chief-Priests and Officers no sooner saw him, but they cry'd out ; All this will not do ; we must have him Crucified, nothing less than that will satisfy us. Pilate said unto them, If nothing else will satisfy you, nor appease this Tumult and Uproar, Take him, and Crucify him yourselves, for I find no Fault at all in him.

This would not yet appease them. For
(cry'd they) *we have a Law, and by our Law,*
we can put no Man to Death. Moreover, we
have a strict Law against Blasphemy; not
sparing thro the Tongue, but Death; and
by our Law he ought to Dye, because he
hath made himself the Son of God.

When Pilate heard that saying, he was the
more afraid, and went into the Judgment-hall
Third time, and said unto Jesus, *Whence*
art thou? But Jesus gave him no Answer.
Then Pilate said unto him, *Speakest thou not*
unto me! Knowest thou not that I have Pow-
er to Crucify thee, and have Power to Release
Thee? How, Pilate! Is thy Power so great,
and wilt thou not do it? Out of thy own
mouth shalt thou be Condemned. — Jesus
answered and said unto him, * *Thou couldest*
have no Power at all against me, except it were
given thee from above. From henceforth Pilate
ought to Release him. But the Jews cry'd out,
saying, *If thou let this Man go, thou art not*
Cæsar's Friend. Whosoever maketh himself a
King, speaketh against Cæsar.

When Pilate therefore heard that Say-
ing, he brought Jesus forth, and sat down in

Eusebius speaking of Christ's Divinity,
presses upon it thus: Christ's Divinity here,
opposed not to Pilate's Humanity.

the Judgment-Seat, in a place that is called the Pavement, but in the Hebrew, Gabatha. And it was the Preparation for the Passover, and about the Sixth Hour he saith unto them, Behold your King: But they cry'd out, Away with him, Crucify him. Pilate saith, Shall I Crucify your King? The Chief-Priests answer'd, We have no King, but Cæsar. JOHN xix. v.

Now Pilate, when he saw that after all the Ways, Means, and Courses, he had taken with Jesus, to satisfy the Jews, would not do, without Crucifying him, he became ready to pass Sentence, and had enter'd the Judgment-Hall, and sat down in the Judgment-Seat in order to it, when his † Wife sent him a Letter with Words to this Effect

HUSBAND,

I Beseech you, if you have any Love for me, or any Bowels of Pity and Compassion, for this poor innocent Man JESUS, that now is Arraign'd, all stands before you just ready to be Condemn'd and Sentence to be pass'd upon him, on purpose to Gratify the inordinate and impetuous Desires of a rash Multitude, and

† Procula his Wife, whom the Greek Church Honour as a Convert of our Lord, sends Letter to him to this Effect.

blood-thirsty Jews. Forbear I say, I humbly beg of you, and do not Condemn him: And have nothing to do with this Just Man, for I have suffer'd many things for him this Day in a Dream, which I shall Communicate to you, as soon as I see you.

PROCUA.

When Pilate saw this, and that he could prevail nothing, but rather that a Tumult was made, he call'd for Water, and wash'd his Hands before the Multitude, saying. *I am Innocent of the Blood of this just Person, see you to it.* Then answer'd all the People, and said, *Let his Blood be upon us, and our Children for ever if it will: We will have him Crucified.* And the Voices of them and the Chief-Priests prevailed, LUKE xxii.

Then Pilate released Barabbas unto them, and delivered Jesus to be Crucified: And they took him and led him away.

Then they called together the whole Band of Soldiers, and with the scarlet Robe, and Crown of Thorns on his Head, they put a Reed in his Right-Hand instead of a Scepter, and they bowed the Knee before him and said, *Hail, King of the Jews.* And then they Spit upon him, and took away the Reed from him, and smote him on the Head with it. And after they had done that,

that, they Mock'd him, and took off the Robe that was upon him by *Herod's* Appointment. For to Crucify him in that King-like Robe, would be a very great Dishonour both to their King and Country.

And the Saviour of the World being now left to a barbarous Multitude of *Jews* and *Gentiles* to be Crucify'd, and to do what they would with; you may imagine with what Indecency and Rudeness, they twist and turn about the sacred Body of dear *Jesus*, that is already most grievous sore and stiff with Blood, from their late inhuman Stripes; and with what Force and Cruelty they pull off his Robes, and put on his own Garments for his Crucifixion, is enough to make a devout Soul quake and tremble.

Thus they took the ever-blessed *Jesus*, and led him away, bearing his own Cross, towards Mount *Calvary* or *Golgotha*, the Place of Skulls, with all the Joy their Rage and Malice could invent.

Stay now, O my Soul, and take a serious View of thy Lord and Saviour, thus far afflicted, and tormented and forsaken. I say, now if thy Heart does not break too fast, and the Snuices of thy dim Eyes do not pour down too violently, take a View of him, and make a stand. It's the Way to his Cross, and he will be drag'd by presently. O my Soul, be like the true *Zachens*, make the best

Ground, to View, and thy Time to Consider, for now the Agony of our blessed Redeemer begins.

Ah, Cruel and miserable *Pilate*, what hast thou now done? And whom hast thou Condemned? And whom hast thou deliver'd to be Crucified? The Lord of Glory! The Son of God! The Redeemer, and Saviour of the World! A Just Person; as thou thy self hath Testified him. Thou foundest no Guile, nor Evil in his Mouth. What canst thou expect from him then for thy own Salvation? See, yonder, how he's cal'd and dragg'd away from thee; with his Head Crown'd with Thorns; his Temples Bleeding; his Face besmear'd with blood and Spittle, from the basest and vilest of the poor Ignorant *Jews*; and his back stooping under the Burthen of his own Cross; and his poor Legs trembling, by reason of it's Weight; which, with the Dust, Dirt, Crowd, Sweat, Blood, and want of Sustenance, to revive his poor drooping Spirits, * is ready to sink. Canst thou look after him *Pilate*, and see all this, and thy Heart and Soul not Faint and Bleed?

* His Sacred Lips have received no Nourishment from the time of the Passover, till his thirsting upon the Cross, which was the third Day, and exactly fore-run the Time of his Body's lying in the Grave.

G

What

What Wouldest thou give, *Pilate*; now, to recal thy wicked and abominable Sentence upon a just Person, thus spitefully used, and dealt with: *Like a Lamb to the slaughter, or the Sheep before the Shearers is dumb, so he opened not his Mouth.*

But now, not out of Pity to his tender Back, but thro' fear he should not come to the place of Suffering; that his Torments might be lenthen'd, by inflicting more Punishments upon him? and that his Back and Sides might lye more open to the People's Scorn and their Stripes; I say the more easily to effect all this, they seized and compelled *Simon of Cyrenia*, a Traveller, to bear his Cross.

Oh, Happy, art thou, *Simon*, to bear the Lord's Cross! Let there be no unwillingness in thee. Thou hadst no Hand in Condemning, nor Crowning him with Thorns nor Spitting upon, or Buffering him. Let it not grieve thee, thoa may'st be amply rewarded for thy Pains. If thou believest in him he in requital, will bear thy Soul to Heaven for thee. How many poor Souls now a days, would have been glad to have suffered for, or with him, that have already found part of the Virtue of his Death and Resurrection. But how can I blame thee, poor *Simon*, when all his *Disciples* had left him; and one of

was he that Betray'd him to this; but all hid their Faces from him, as he himself had foretold them: *And ye shall leave me alone, but I am not alone, for the Father is with me.* O dear Lord Jesus, joyful is this News to me, that I now hear thee speak, that thou hast the Presence, Comfort, and Assistance of God thy Father, with thee in this Hour, in this great Agony and Suffering.

And having thus far mournfully accompanied our Lord and Saviour up the Hill, laden with Afflictions and Sorrows, to the top of the Mount *Calvary*, where his Cross is to be fixed, for the separating of his most glorious Soul, and most precious Body; Who can consider, and not be amazed to Think, what stupendious Sorrows and Sufferings our dear Lord at this Moment feels and apprehends? Of all Malefactors, that we have at any time beheld Executed, with our Christian Compassionate Eyes, there are three Times particular, which affect and operate most upon the Hearts of sympathizing Spectators. And according as the Sentence for the Extinguishing part of Life is, so are we more or less Affected, or Afflicted with Sorrow.

First, At the Time of their Condemnation, and dreadful Sentence; 'Thou shalt return to the Place from whence thou camest, and from thence to the place of Execution, and there be Hang'd by the Neck,

64 The Cry of J E S U S,

‘ till thou art Dèad; or Quarter’d alive;
‘ or Burnt to Death; and the Lord have
‘ Mercy upon thy Soul.

Secondly, At the present time of their going up to the Ladder; or being fastned to the Rack, Cross, Stake or Block. What Eye can behold this, but their Faces shall gather Paleness and Sorrow, and their Knees even Knock together with Fear and Trembling, to think what is at Hand, now they are going immediately to suffer !

Thirdly, At the time of their very being in the present Agony of Death; where not only the present Torment of Body they endure, but the dreadful Terrors of an affrighted Conscience as the immediate Sight of a revengeful God, and irreconcilable Judge, that is now ready to cast both Soul and Body into Hell-Fire, must needs produce Compassion. And this is the present and perfect State and Condition of all Men by reason of Sin. For this, and this alone, is our Dear Lord and Saviour conflicted in the Garden, even to the extracting great Drops of Blood, trickling down his most sacred Hands and Face.

And when he saw his most Righteous Father, would not revoke his eternal Decree, and punishment to Mankind, for Sin, without his own ever-blessed Souls undergoing and

The Son of G O D. 65

and Suffering Death and Hell for us. Saith
he, *If this bitter Cup shall not pass from me
without drinking of it, thy Will be done.* A Bo-
dy thou hast prepared, *that is* mounting the
Cross, and ready, and willing to suffer all
the Misery and Torment, that the most
rueful Rage, and Malice of Men and Devils,
and an enraged God will permit to inflict,
rather than poor Man shall suffer the pres-
sures of the Eternal Wrath and Indignati-
on. in that Lake which burneth with Fire
and Brimstone for ever and ever.

O Blessed Father, thou art my Father
from all Eternity, and am not I thy Son?
Prov. 8. 23. *I was from Everlasting, before
ever the Earth was. While as yet he had not
made the Earth and Fields, nor the highest
part of the Dust of the World. When he set a
Compass upon the Face of the Deep. When he
stablish'd the Clouds above. When he strength-
ned the Fountains of the Deep. When he gave
to the Sea his Decree that the Water should not
transgress his Commandments. When he appointed
the Fountains of the Earth, then was I by him,
as one brought up with him; and I was daily
his Delight, rejoicing always before him. Re-
joicing in the Habitable Parts of his Earth, and
my Delights were the sons of Men, when thou
Createdst them in a state of Innocency and
Perfection. And, O, Holy Father, shall I
now forsake them in a state of Sin and Mi-
sery, and Eternal Destruction? No, hea-
venly Father, for this very*

to the World, I, the immaculate *Lamb of God*, slain from the Beginning, *Conceived by the Holy Ghost, born of the Virgin Mary*; as to Human Nature, am touch'd with Men's Infirmities; and therefore come to Succour poor tempted Souls. I know the Devils Wrath, Power, and continual Attempts on all Mankind. For this Cause was I carried into the Wilderness, endur'd Hunger and Cold, Fasting and Temptations; and I cannot but Succour and Relieve, and at last, Deliver those that are Tempted.

As Man, I my self, O righteous Father had fell by his Temptation, but as God overcame him; and, can I let him suffer when I know Man is not sufficient of himself, to overcome the Devil, or Sin, or the Power of Death and Hell, or thy eternal Wrath and Displeasure?

This was the eternal Decree of the Almighty Council of Heaven. from everlast-
ing. That seeing Man was not able to recover his lost State, that a Man born of Virgin conceived from his God-like Power by the Fulness of Time, should be born the Son of God, fully Qualified God-man, to make Compleat Satisfaction and Attonement for Lapsed Man, to an unsatisfied Justice, and incensed Indignity of God.

And for this Cause was I born here on Earth, and left the Bosome of my Heavenly Father, and all *Thrones, Dominions, Principalities* and *Powers* of glorified Saints and Angels, and took upon me humane Nature; and came *Cheerfully Leaping over the Hills and Skipping over the Mountains, as a Roe, or a Young Hart upon the Mountains of Spices.* For this cause came I, as in the *Volume of the Book* it is Written of me, to do thy Will O God.

That Poor Man might not be Eternally Lost; but thy Incensed Wrath might be Appeased; full Satisfaction might be made; the Power of Hell might be Broke and Devils themselves reserv'd therein, bound in Chains of Darkness, until the *Great Day*; and poor fallen Man Acquitted and Discharged, and his Soul Eternally Saved.

This is Love indeed! Unbounded, Unlimited Love! Infinite, Inexhaustible, and Incomprehensible Love of the Son of God! O the Height, Length, Breadth, and depth of the Goodness of God to Mankind? This is Transcendant Love; Love without Comparison! Now what must all this extort from us? To see our dear Lord and Saviour just Mounting the Cross, and giving himself up to the utmost Cruelty that the Wickedness of Men and Devils could inflict upon him, from the Vehemence and Poison of their

most barbarous Rage ; and all this for our Sins, and to set us Free,

BUT, Hearken with Horror and Dread to the Sentence of *Pilate* !

“ TAKE him scourg’d already, according to your Custom, and bound : Take him, and crucifie him, with this *Inscription* over his Head. Written in * *Latin*, *Greek*, and *Hebrew*, This is Jesus of Nazareth King of the Jews.

The Death of the Cross was the Antient Punishment of the *Jews*, for their most Notorious Malefactors † before Christ’s time, and therefore Esteemed by the Accursed *Jews* most fit for our Saviour to Dye by, omitting all the various Forms, and different Kinds which were used towards the Primitive Christians, there were two things in this way of Suffering, which render’d it very Severe, viz. The Pain and Ignominy of it. Painful it must certainly be, because the Party Suffering, was fastned to it with Nails drove thro’ his Hands and Feet, the most Sensible parts of Man, from such a vast Quantity of Nerves and Sinews, Meeting and Terminating in those places :

* That every one that passeth by might Understand it.

† Dr. Cave’s Primitive Christianity.

And they were pierc'd only in those extrem Parts, so far distant from the heart, on purpose that the Exquifiteness of their Torments and Death, might be the more lingring and Tedious; insomuch, that some out of Tender Compassion have caused some to be strangled before they were Crucified: As *Julius Caesar* did the Pirates he had Sworn to execute on the Cross. (*Sueton. in Vit. Caesar, C 47. p. 76.*) But no such Favour was shown to Christians: They were suffer'd to remain, during all these Cruciating Pangs, till mere hunger Starved them, or the Mercy of Wild Beasts, or Birds of Prey dispatch'd them. Thus St. *Andrew* endur'd Two whole Days upon the Cross.

So *Timothæus*, and his Wife *Mauritia*, after many other Torments, hung upon the Cross Nine Days together before they completed their Martyrdom. Nor was the Shame of this way of Suffering less than the Pain of it; Crucifixion being the Punishment of Slaves, Traytors, and the Vilest of Malefactors; insomuch, that for a Freeman to Dye thus, was accounted amongst the highest Degree of Ignominy and Reproach, imaginable, therefore the *Roman* Historians call'd it, *Servile supplicium*; a Punishment only proper for Slaves.

But this Punishment of the Cross, *Constantine* took away, out of Reverence to our Saviour, not being willing that *That* should be

be the Punishment of the Vilest Malefactors, which had been the Instrument whereon the Son of God had purchas'd Salvation for Mankind. *Sezom. Lib. 1. C. p. 418.*

But now, O Holy Jesus, must thou be Lifted up to Suffer and Dye upon the Cross as it was Prophefied of thee? *As the Serpent was lifted up in the WilderNESS, so shall the Son of Man be Lifted up.*

Oh, Blessed Jesus. who is able to see how with Rude hands, and Seared Hearts, they Force, Twist, pull, Hale, and extend thy Sacred Hands (that were always doing of Good, and Healing of Diseases) to Nail them to the Cross? Who can but Mourn and Lament bitterly, as not being able to behold Thee the Lord of Life? Our Souls within us must be Pierced, and our Hearts broken, to see thy Ever Blessed Feet thus extended, and Rack'd and Nail'd to the Cross; and to Think what Agony and Torment they now endure, that always keep the steady Paths of thy God, in the ready way to Man's Salvation!

Now to see the Tread the Wine Press alone; and of all the People, there was none with Thee. And as thou thy self saidst, *I Look'd and there was none to Help; and I Wonder'd, and there was none to Uphold; Therefore my own Arm brought Salvation to me; and my Fury uphold me.* In all their Afflictions I was

Afflicted

and Pilate Wrote a Title, and put it on the Cross,
the Writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.



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afflicted, and the Angel of his Presence saved them. In his Love and in his Pity he redeemed them; and he bore them and carried them all the Days of Old. Thus the tender Care and Pity of Christ, was towards his Children and People; from the Beginning it bore Date in the Records of Heaven.

And now, dear Jesus, to see how with uncontroled Severity, they pierce thy very Hands and Feet, and penetrate into thy very Nerves and Sinews, not only forcing thy sacred Blood out of thy tender and delicate Veins, but squeezing it out upon the Cross, and all for me, O Lord, and for my great grievous Sins that are numberless, do'st thou endure this grievous Torment, and shed infinite Drops of Blood, crying in the Bitterness of thy Soul, *Behold and see, if there be any Sorrows like unto my Sorrows.* O Lord who is able to see the Bleeding, Groaning, Crying, and Dying for me, and not Weep and Mourn, and dissolve into Tears and Sorrow? Or, rather than my spent Eyes should want Tears, help my Heart, O Lord, to weep Tears of Blood. Who can forbear, O Lord, when I consider every Sigh, every Groan, every Cry, every Tear, every Drop of Blood, every Pang, every Pain, every Twitch, every Convulsion, and every Distortion that thou endurest, are the Products and Effects of my Sin. O Lord, let never a Minute be lost, and never a Thought be spent in vain, now my
H blessed

blessed Lord and Saviour is dying and bleeding on the Cross.

AND thus should every devout Soul endeavour to do, when *they* come to the *Table* and *Supper* of the *Lord*; that being the only Time to give the strongest and liveliest Impressions upon our Hearts and Souls, of the compleatest Resemblance and Commemoration of our Lord and Saviour's Suffering & Dying on the Cross *for us*; to consider how his Body was broken, and his Blood gushed out for us, for *our Sins* and for *our Salvation*. *This do*, (as our dear Saviour's Words are, *as oft as you do it in Remembrance of me*, knowing that thus Christ dyed for thee.

AND now, O holy Jesus, help my poor crippl'd Soul thro' the Crowd to lay it self down at the Foot of thy Cross, to receive the Drops of Blood as they come trickling down from my Wounds into my polluted Soul, that not one Drop of thy precious Blood may be spilt, or the sacred Liquor of eternal Life be wasted or lost. O Lord, who is able to behold thee longer? O that I could bleed dye, and pour out my Soul with thee!

HAPPY art thou, O wretched Thief that was reserved 'till this time, to have the Lord of Life to suffer with thee; to have his Jewish Ignominy thy poor Soul's Advantage; to hear thy Prayers and save thy Soul from

etern

eternal Death: Let thy cursed Companion and Malefactor persist in his Obstinacy and Incredulity, with the rest of the wicked Jews, Cursing and Reviling his Saviour, and going head-long to Hell: *If thou be Christ, come down from the Cross, and save thy self and us:* Well was it done, O Thief, that thou so timely Rebukedst him: *Why dost thou not now fear God, seeing thou art in the same Condemnation, and same Suffering? We, thou knowest suffer justly for our Offences, but this Man hath done nothing amiss.*

I cannot admonish, or persuade thee longer, my Soul is just ready to expire, and I am fainting away. A Moment lost now, is lost for ever. My time is but short, to Pray for my own Soul, that am loaded and crowded with infinite Numbers of Iniquities and sins: If thou wilt dye obstinately, Lord help me to dye penitently. If thou wilt continue in Contempt, help me, Lord, to continue in Faith and Patience. If thou look'st upon him as a *Deceiver*, I look upon him as a Saviour. If thou abound'st in Reviling and Scorning, (the Opportunity now offer'd) I will abound to my last Breath, with strong Prayers and Tears, crying and calling to my Saviour, and ever-blessed Redeemer, and King, *Lord have Mercy upon me!* Quickly, quickly, O holy Jesus, or I perish for ever. Remember me, when thou comest into thy Kingdom.

O blessed Jesus, that art so ready to give out Pardons and Remissions to poor penitent Sinners, that call and cry to thee, at the very last Gasp, as soon as they ask ! It is thy own gracious Promise ; *Ask, and ye shall receive. Heaven and Earth shall pass away, but not one Jot, or Tittle of thy sacred Word or Promise, shall pass away. Verily, verily, thou shalt be with me this Day in Paradise.*

THIS is the time of Repentance, this is the time of effectual Prayers ; this is the time of Weeping and Mourning for Sins, this is the time of drenching and bathing thy Soul in the precious Heart's Blood and Life of thy Saviour. It's no matter what the accursed Jews say, in reviling and mocking of the Son of God, their King, their Saviour and Redeemer. *They that pass'd by, rail'd and wagg'd their Heads, saying, Ah ! thou that destroyest the Temple, and in three Days buildest it up again, come down from the Cross, and save thy self. Let Christ the King of Israel, descend now from the Cross, that we may see and believe. If thou be the King of the Jews, save thy self.*

O Lord, let the wicked Jews be now making up the Number of their Sins thro Infidelity, 'till the Time of Repentance is past, and the Door is shut, I will be still calling and crying to my God. Let them, in Scorn and Derision, be Crucifying their Saviour be-

tween two Malefactors; as the chiefest of them, I, in the greatest Bitterness of my Soul will be pouring out my most ardent Prayers, with Sighs, Groans and Tears; that are unutterable, to remember me both now whilst thou art on the Cross, and as soon as thou art exalted in thy Kingdom of Glory.

O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners.

By the Mystery of thy holy Incarnation; by thy Nativity and Circumcision; by thy Baptism, Fasting and Temptation.

Good Lord Deliver me.

By thine Agony and bloody Sweat, by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost.

Good Lord Deliver me.

O Son of God, I beseech thee to hear me.

O Christ, hear me.

O Lord, hear me.

O Lamb of God, that takest away the Sins of the World.

Have mercy upon me.

Lord have mercy upon me.

Christ have mercy upon me.

O Lord, hear and remember me, now thou art giving up thy most precious Life, and pouring out thy innocent, harmless and compassionate Soul. Remember me when thou comest into thy Kingdom.

BUT stay, O blessed Jesus, What is it I perceive and see still in this *black and dismal Hour*? O Lord, is it thee still in thine Agony and bloody Sweat? It is so dark, I can but just perceive thee. Is it not finish'd yet? What say'st thou, Lord, now to my poor, fainting, dying Soul? Speak, Lord, one *Word of Comfort* to me, notwithstanding all thy Adversaries, and implacable Enemies about thee. *Speak, Lord, for thy Servant heareth. Speak Lord, and my Soul shall live.* If thou can'st not speak in this grievous Conflict let thy good Prophet speak for thee.

WHEREFORE when I came, there was no Man to help? When I called, there was none to answer? Do you think I am past saving you, in this time of my Dereliction? Tho' you all forsake me in this Hour of my Crucifixion; I do not forsake you, my Children, my Flock, my poor Lambs, my redeemed, and the purchased of my Soul.

IS my Hand shortened at all, tho' Nail'd to the Cross, that I cannot Save, or that I cannot Redeem? Or, have I no Power to Deliver? Behold at my Rebuke, I dry up the Sea; I make the Rivers a Wilderness; the Fish stinketh, and dyeth for Thirst, because there is no Water? I cloath the Heavens with blackness, and I make Sackcloth their Covering. I make the Earth to quake and tremble, and it would tumble down to

the eternal Abyss, but that I bear up the Pillars of it ; at this very Moment that I am bleeding upon the Cross. Let the Jews have as vile and mean Thoughts of me, as they please, and cast all their Scorn and Malice, mix'd with their cruel Rage and Poyson at me ; It is I that make the Rocks to rent, the Sun to gather paleness, and the Moon to be turned into Blood.

AND that all the Scriptures might be fulfilled, and my redeemed Ones, the purchas'd of my Soul set at Liberty, I gave my Back to the Smiters, and my Cheeks to them that pluck off my Hair. I hid not my Face from Shame and Spitting. For the Lord God will help me, therefore shall I not be confounded : Therefore have I set my Face like a Flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me ? Let us stand together, Who is my Adversary ? Let him come near to me. Behold the Lord God will help me, who is he that shall condemn me ? Lo, they all, shall wax old as a Garment ; the Moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darknes, and hath no Light ? Let him trust in the Name of the Lord, and stay upon his God. Behold all ye that kindle a Fire, that compass your selves about with Sparks ; walk in the Light of your Fire, and in the Sparks that you have kindled. This ye shall have of mine Hand, ye shall lye down in Sorrow.

BUT, my Soul, draw near, or else thou wilt lose the Sight of thy Saviour. Darkness hastens on apace. O holy Jesus is it not thee? Let me wipe and drain my dim, and almost spent and blind Eyes, and look again. Lord, is it thee, I still perceive thy Tears distilling down thy sacred Face, thy Temples boiling out spirituous Blood; thy sacred Hands and Feet blubb'ring up, and venting from behind thy Nails great Bladders of Blood and Froth from the expulsive Force of thy most exquisite Torments. O Lord even now my Soul fainteth and dyeth within me, my Spirit fails me, my poor mortal Eyes and tender fainting Heart, is not able to behold thee longer. Nor yet while my Life and Strength remains, can I forbear (when an Interval of Tears will permit my Sight) looking after thee still, and pouring forth my fervent and frequent Requests to thee; and falling into these most strict *Examinations* within myself.

WHAT, from the sixth to almost the ninth Hour, is my dear Saviour in the Height of this vehement Agony, and not over yet; but still labouring and groaning under the Burden of my Sins! What great and heinous Sin am I guilty of, that it is not atton'd for yet! That God is so extremely incensed at, that he will not yet pardon it! That my poor Saviour is yet struggling for, 'till the very last Drop of his most precious Blood is ex-

exhausted ! Let me look immediately into my Soul, into every *Corner* and *Cranny* of it; all must out and be discover'd, of what Nature or Quality soever ; whether lying, cursing, swearing, Perjury, Theft, Murder, Fornication, Adultery, Incest, Pollution with the Dead, or Copulation with Beasts, Blasphemy, Spite against, and Contempt of God's holy Word and Sacraments.

O quickly, quickly, quickly help me, my God, to find it out, and bring all to remembrance ; that thou may'st no longer be extorted and convuls'd in these grievous Torments. Look upon me dear Saviour, and cast quickly thy dying Eyes towards me, as thou didst to Peter in the High-Priest's Hall, when he deny'd thee, that I may immediately remember it, since thy righteous Father is so exact and severe, that there is no Redemption of thy most precious Soul, and sacred Body from the Cross, 'till thou hast paid the uttermost Farthing, and made full and compleat Satisfaction for me.

OH dear Lord, that Cost of thy languishing dying Eye, has brought all to Remembrance. And there dear Saviour, in the speedy Conveyance of a most ardent Ejaculation, it is most humbly and devoutly presented unto thee, that thou may'st instantly be deliver'd from the Torments and Bondage of Death, in making ample Attonement for it, and

and my poor Soul may be recorded as soon as thou art exalted in the Kingdom of thy Glory.

STAY, O my Soul, a small space longer, for now Darkness hastens on apace, that I can scarce see Thee.—But what is it I do hear? Does this abominable Sin of mine stick so fast still in the strict Court of Heaven, that it makes thee cry out thus? Will it not yet be discharg'd? What dreadful Cry is it? I'm sure my Sin must be the Occasion. Thou, O blessed Jesus, art spotless, and without Sin. *Guile was not found in thy Mouth.* It must be mine. O miserable, and wretched Creature that I am! How impossible, and unable was I to undergo this Suffering and Agony for my Sin, as a polluted Worm, Dust and Ashes, and a sinful, polluted Man, when it makes the Son of God thus complain and cry out!

HARK! Hark, O my Soul: What is it that sounds thus in my Ears? 'Tis no usual Cry; it must come from my tortur'd Redeemer. Hark, hark! Silence! What is it?

Eloi, Eloi, Lama Sabachthani?

My God, my God, why hast thou Forsaken

OH, my Soul, What is it ? What is it I hear ?

Eloi, Eloi, Lama Sabachthani

MY God, my God, why hast thou forsaken me ?

O Lord, God, O Saviour, O ever-blessed Redeemer, O my Christ, Son of God, Lamb of God, dearly Beloved of the Father, where shall I go ? Where shall I hide my self from the Wrath and Displeasure of thy Father ? If thou cry'st out so, that art his *only begotten Son*, in whom he was always well pleased, What then, can I do, or where shall I appear ? If Wrath breaks out never so little towards me, when thou that art a God, complainest so bitterly, what must a poor, vile, wretched, miserable, undone Creature, and grievous polluted Sinner, do ?

BUT stay, O my Soul. Endeavour still to be looking up towards thy Saviour. Let my trembling, fainting Heart, still endure the Crowd. If thou dyest here, thou may'st still be remembred with the patient Thief. 'T's the only time and Place under Heaven to give up a departing Soul in ; but if otherwise thou art call'd for a longer Time on earth, have Patience, and see the last of thy ever blessed Saviour.

IF the Mother of our ever-blessed Lord stands to see the last Gasps of her dearly beloved Son; and if *Mary Magdalen*, and others stand weeping, and crying, and praying, to see the dismal End of this unparelled Tragedy, thou hast as much need. I say, if amongst these, Mary the Mother of our Lord can stand to behold the nine months labour in her precious womb, and to see the travail of her Soul thus tormented to Death, canst not thou do the same? More especially thy Sins, O my Soul are great, which thou hast committed; have Patience a while, and much it all be forgiven thee.

LET us now see, what farther the Jews have to do, till their Wrath is quite spent

AND when the sixth Hour was come, there was Darknesse over all the whole Earth, until the ninth Hour, and at the ninth Hour Jesus cryed out with a loud Voice, saying, Eloi, Eloi, Lama Sabachthani? Which being interpreted, is, My God, my God, why hast thou forsaken me. And some of them which stood by, said he called for Elias, let him come down and save him if he can. Then presently he cry'd, I thirst. Immediately one runs and fills a Spunge full of Vinegar and Gall and gives it him to drink.

All this Suffering hitherto of our blessed Lord and Saviour, had wrought nothing up

these Cruel, Incredulous, Jewish Stony Hearts, but they Squeeze this bitter Poti-
on into his most Sacred Mouth, with hor-
rid Revilings : which at all times is coun-
ted most Base and Inhuman, to insult over
the most Vilest Malafactors, at the time of
their Suffering the Satisfaction and Penalty
of the Law ; yet such is the Cruelty of these
Barbarous Infidels : *Let us see, say they, if
Elias will come and take him down from the
Cross, and save him.*

B U T our Blessed Jesus, as he had Liv'd
Christ, the Son of the Everlasting God, so
he would Dye Christ the Saviour of the
World, Praying for his Bitter and inhu-
mane Enemies, at the very last Minute of
his most Precious Life ; *Father forgive them,
for they know not what they do.*

A N D when they saw that all their Rage
Malice and Barbarous Cruelty, ended in a
Prayer for them, their Hearts began to
smite them, and they stood Gazing one up-
on another. But when they began to see
such dismal Thick Darknes fall upon them,
and the Earth quaking and trembling under
their Feet, some of them became Convinc'd
in their Consciences, and Cry'd to one a-
nother, *Surely this is the Son of God, What
shall we do ?* And looking up to JESUS a-
gain, they saw him just Bowing his Head,
and saying, *Consummatum est ; It is finish'd,*
Father into thy Hands I commit my Spirit.



And, as One
very devoutly
observes, the
posture of his
Death, carries
in it a lively re-
presentation of
his great Love
to * Mankind:
His Arms too,

stretcht out as it were, to embrace all those
that would come to him; and his Head
bow'd down to kiss them.

*Nail'd to the Cross, his Arms out-stretch'd,
Thro Agony a Sigh he fetch'd;
Whose Voice all Thunders did out-do,
Rending the Temple's Veil in Two;
Making the Earth to shake, and those
Who slept in Graves, forthwith arose:
And after he aloud had Cry'd,
Gave up the Ghost thus Crucify'd.
Between two Thieves they do him rear,
Piercing his Body with a Spear:
Whilst Soldiers thro' base Avarice
Do for his seamless Coat cast Dice.*

* Omnis Christi actio nostra debet, esse In-
structio. Up, O my Soul, then, and improv
the last dying Hour of thy Saviour. See the
sins of the World, as a Weight on his shoul-
ders with God's Wrath pressing them down
till he gives up the Ghost, and finishes the Re-
demption of the World.

And at the Ninth Hour there was Darknesſ over the whole Earth, for the Sun began to hide his Head, as not able to behold it. The Vail of the Temple was rent from the top to the bottom, the Earth quak'd, and the rocks rent; which made the Centurion (that ſtood by as a Sheriff) by Pilate's Command, to ſee our Saviour executed) to fear greatly, ſaying, Truly this was the ſon of God.

No ſooner had our dear Saviour let fly his bleſſed Spirit, and aſcended to his heavenly Throne of glorious Saints and Angels, but they, rejoycing at his glorious Preſence, immediately brake forth into ſinging Praises and Hallelujahs with the penitent Thief.

But the Jews, when they ſaw all this, began to call to the Mountains to hide them from the Wrath to come. *And all the People that came together to that ſight, beholding the things that were done, ſmote their breſts and returned; That the Scriptures might be fulfil'd, They ſhall look upon me whom they have pierced; and they ſhall mourn for him as one that mourneth for his ſon; and ſhall be in bitterness for him, as one that is in bitterness for his firſt-born.* Zech. 12.

This made *Dionyſius of Athens*, (being in Egypt at the ſame time of our Saviour's Suffering) when he ſaw this great Eclipse of the Sun contrary as at other times, cry out, and ſay, *Aut Deus natura patitur,*

aut

aut mundi machina dissolvetur. Either the World was at an end, or the maker suffered great agony.

And now, O my soul, what hast thou more to do, but to attend till thy Saviour is took down from the Cross, and with the remainder of thy feeble strength, and almost spent Eyes, accompany his precious Body to his Funeral, which will be solemniz'd this Evening.

*The Jews therefore, because it was the preparation of the Sabbath, and Even was come, and they had a Custom among themselves, that Bodies should not remain upon the Cross on the Sabbath-Day, especially at this time, it being a great high day, the day of the great Passover, the Soldiers therefore came to Pilate, and besought him, * that the Bodies of the malefactor might be taken down from the Cross, and their Legs broken; which no sooner was granted but one of the Souldiers abounding still with inveterate Malice more than the rest, notwithstanding the wonderful Miracles he had so lately seen from the glorious Sun of the Firmament, vailing its Head, the Earth trembling, the Rocks breaking in pieces and the Vail of the Temple (the most sacred*

* John the beloved Disciple (to whose Care Christ bequeathed his Mother) saw this, and bare Record of it, that we might Believe
JOHN, 19. 22.

placing

place of their Worship) Rent from the Top to the Bottom ; yet he takes no notice of all this, but forthwith runs with his Spear in his Hand, and immediately Pierces the Tender Side of our dear Lord and Saviour, and immediately Gush'd out Water and Blood, the Emblems of the Two abiding Sacraments, that our Lord left with us in Commemoration of his blessed Humanity and Divinity, Baptism, and the Lord's Supper. And this could not be done without a Prophecy, *In that day shall be a Fountain opened for the House of David, and Inhabitants of Jerusalem, to wash for Sin, and for Uncleanness,* Z E C H. xiiij, i.

A N D when they took down the Bodies of the other two Malefactors, and found them not Dead, they broke their Legs ; the Jews having a Custom among them, to break the Legs of Crucify'd Persons when they took them down from the Cross, if they found any Life in them. But when they came to Jesus, and found that he was already Dead, probably from the vast Ex-
pension of Spirits, so much Exhausted and Wasted, by his former Sufferings, and for want of Respite, &c. fresh Recruit of Sustenance ; or perhaps from the Wound of the spear in his Precious Side, that might the sooner Expire his Life ; or rather from all together. Yet finding him already Dead, they broke not his Legs ; fulfilling the fore-determinate Will of the Almighty, Prophecying, that a Bone of him should not be Broken.

T H U S we see all-along from the Fore-Knowledge and All-Wise Counsel of Heaven, and from the unalterable Decrees of Omniscieny, nothing from his Conception to his Crucifixion, could happen to him, but what was unavoidable Necessary, and Fore-told, that it might be of Belief to Persuade One of the true *Messias* ; and of Infidelity, to Obdurate the other. For says the Great Apostle, *I Preach Christ Crucified to the Jews, a Stumbling Block and to us Gentiles, the Life and power of God unto Salvation* : For they neither did, nor yet Believe the Emanualty of the Son of God in this World, but still are in Vain Expectation of him.

N O W *Joseph*, being a Just Man, and altho' one of the *Jews*, yet had no hand in consenting to the Death of the Son of God, went in privately in Respect of the *Jews*, because he was of *Arimathea*, a City of the *Jews*, and went boldly unto *Pilate*, and begged the Body of *Jesus*. And when Evening was come, because it was the Preparation Evening before the Sabbath, *Joseph of Arimathea*, an Honourable Counsellor, who also himself waited for the Kingdom of God, came and went in boldly to *Pilate*, and Craved the Body of *Jesus*. But *Pilate* fill'd with Incredulity, marvell'd, that he should be already Dead ; And to be fully Satisfied, sent for the Centurion he had appointed to stand by and see the Execution done, and asked if *Jesus of Nazareth*

was dead, and whether he had been any time Dead. Then the *Centurion* told him he was already Dead, and that the Soldiers with his Leave, had taken him down from the Cross, and broke the Legs of the other Two : But when they came to Jesus of Nazareth, they found him already dead, and therefore his Legs were not broken. When Pilate heard all this, he Commanded the body of Jesus to be given to Joseph. And Joseph took him away, and wrapped him in new fine Linnen. And there came also *Nicodemus* (which at the first came to Jesus by Night) and brought a mixture of Spices, as the Custom of the Jews was, and wrapped him up in fine Linnen, ready for his Funeral, which was to be Solemnized in the Garden of Joseph, a Place without the Gates of Jerusalem, and near to the Place where our Saviour was Crucified, and in a new Tomb, Hewed out of a Rock, that Joseph had made for himself, and where never Man lay before.

A N D now, O my Soul, prepare thyself, with all Humility and Devotion, to attend thy Lord and Saviour to his Funeral. This is the last Office of Love thou hast to perform to the dear Body of thy Departed Jesus, who hath done and suffered so much for thee.

Oh, my Soul, What an Honour it is to thee to be Esteemed Worthy by thy Lord, to be bid a Mourner to his Funeral !

A N D

A N D Happy, and Blessed art thou, Oh *Joseph*, that thou wast Waiting for the Body of *Jesus*, and for the Kingdom of God. Oh, Happy art thou that in this Black and Dismal Night of Sorrow, thy Faith fail'd thee not, and that thy Transcendant Love to thy *Jesus*, carry'd thee through all Fears and difficulties of the Jews, to crave the body of *Jesus*.

T H I S was love indeed, that at such a time as this was, while the Rage and Malice of the *Jews* was still boiling hot in them, and seeing all his Disciples had left him before this day of tryal, thou mightst reasonably have expected, that their remaining rage might have shewn any manner of kindness to the remaining body of a Crucified *Jesus*. Yet true faith carriest thee beyond fear, come Life, come Death, nothing can nor shall separate a true *Joseph*, a truly devout Soul, from the love of Christ *Jesus*,

Y E T withal, we may from hence observe, the Prudence and care a Christian ought to have. He went privately in respect of the *Jews*, whose precipitate rage had so lately imbr'd their hands in the blood of an innocent, harmless, *Jesus*, and was still reeking hot with that cruelty, (but he boldly, in respect of *Pilate*, went in and beg'd the Body of *Jesus*.

His Love and Faith to Jesus made him bold ; but his Wisdom and Discretion made him cautious. If he must sacrifice his Life for his Love to his Saviour, it should be by the Hand of a Legislative Power, and not by the merciless Barbarity of the Mob. But it must be so, ready and resolved he was, immediately to follow, and be second to so good a Saviour, for whose Salvation he had so long waited.

O blessed *Joseph* ! Hadst thou not took care of the Son of God, of Jesus of Nazareth the King of the Jews, of the ever-blessed Jesus, Redeemer and Saviour of the World, to have given him decent burial, his sacred Body might have laid all mangled, torn, distorted, and extended upon the cold Earth, to the merciless cruelty and savage nature of wild Beasts, and Birds of Prey. But this was design'd from all Eternity, that thou shouldst be the Man appointed by the hypostatick Counsel of Heaven ; I say, to be the Man to embalm and entomb the Body of the everblessed Jesus ; and for this thou'rt sure to have thy Soul embrac'd and enthron'd in Heaven, in the bosome of thy Saviour. Him that is not ashamed to confess and own me before men, in the most dangerous of Times, him will I not be ashamed to confess and own before my Father which is in Heaven.

And now Even is come, and the time of solemnity and entombing of our Saviour is

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at hand; away now, my Soul, with all the heavy weight and burthen of thy sins, to the Grave of thy Saviour. The Body born by Angels, vailing their Faces, who in the time of his Humanity, were always appointed by God to attend upon him, and minister unto him, and also while in the Grave, to perform the same heavenly Office. And there appeared two Angels sitting, the one at the Head, and the other at the Feet; and can we think they should be spared or wanted at this time?

First, follow'd by *Joseph of Arimathea*, and *Nicodemus*, John 16. 39, 40. Then *Mary the Mother of the ever-blessed Jesus*; *Mary Magdalen*, and *Mary, the Mother of James and Joses*; and the Mother of *Zebedee's Children*: And the Women that follow'd after as Mourners, beheld the Body where it was laid, *Luke*, 23. 55. And all the rest of the Mourners came following after, order'd by the great Herald of Heaven. And I will in that day pour upon the House of David, and Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only begotten Son, and shall be in bitterness for him, as one that is in bitterness for his First-born.

In that day there shall be a very great mourning in Jerusalem, as the mourning of *Hadadrimon*. And the Land shall mourn

for every Family apart. The Family of the House of David apart, and their Wives apart. The Family of the House of Nathan apart, and their Wives apart. The Family of the House of Levi apart, and their Wives apart. The Family of Shimei and their Wives apart. And all the Families that remain, every Family apart, and their Wives apart. *Zech. 12. 10.*

Come, now, O my Soul, do thou follow after. Gather up, I say, all thy sins from the Foot of the Cross, and bring them with thee to the Grave of thy Saviour. Bury 'em there in a Flood of Tears, with the rest of those afflicted Mourners, that **they** may never rise up in this World more to affright thee, nor in the World to condemn thee. Leave them all there, that they may be all laid upon the Head of the Scape-Goat, and carried into the Wilderness, the Land of Forgetfulness.

And now strengthen your Heads, you weak Hearts, and gather Strength, ye feeble Knees, for now is your Redemption near at hand. And they roll'd a great Stone to the Door of the Sepulchre, and departed.

Thus having succinctly as possible I could run over the Passion of our dear Lord and Saviour Jesus Christ, in that method and order the holy Scriptures have most Perpetually testify'd of him, both by the Prophets and also the Apostles, I shall conclude all with that of the most holy Apostle, and
for

for the present, leave leave his precious Body in the Grave with Angels to attend his Call, to his Glorious Resurrection, which the Blessed Apostle in these few Words Proclaims.

Ye Men of Israel hear these Words ; Jesus of Nazareth, a Man approved of God among you by Miracles, and Wonders, and Signs, which God did by Him in the midst of you, as your selves do know. Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain, Whom God hath raised up, having loosed the pains of Death because it was not possible that he should be holden of it. David speaketh concerning him, I foresaw the Lord alway before my Face ; for he is on my right hand that he shall not be moved. Therefore did my heart rejoyce, and my tongue was glad ; moreover also my Flesh shall rest in hope. Because thou wilt not leave my soul in hell neither wilt thou suffer thy holy One to see Corruption. Thou hast made known to me the way of Life, and thou shalt make me full of joy with thy countenance.

NOW, Glory to God on high, Peace on Earth, Good Will towards Men. Amen.

The DEATH of *Pontius Pilate.*

WHEN *Pontius Pilate* saw, after all this
That *Christ* was crucified, buried,
and was risen again the third day,
according to all that he had predicted, and
told them would come to pass : And that
greater Miracles were done by Him, and
more numerous Multitudes follow'd after
Him, he sent a Letter to *Tiberius*, then Em-
peror of *Rome*, to acquaint him of the whole
Affair ; and that the *Christians*, as well as
many others, not only look'd upon him,
but follow'd after him as a GOD.

The Emperor *Tiberius* no sooner receives
the Letter, but informs the Senators of it ;
and at the same time desir'd of them, That
JESUS CHRIST, the King of the *Jews*,
might be ador'd and reckon'd with them as
a God also.

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BUT.

BUT they having a Law among themselves, That in all Matters of Religion they were to have the Pre-eminency, quickly forbid it, by setting forth an *Edict*, prohibiting all Christians, &c. upon Pain of Death the owning of Jesus Christ to be God.

IN Opposition to which, *Tiberius* set forth another *Edict*, by which all Christians and others had Liberty, not only to report it but also to adore him, and Worship him as their God.

AT Last *Tiberius* dyes, by whose Death *Caligula* was advanc'd to the *Imperial Throne* but he no sooner came to it, but *Pilate*, who had been the Judge of our Saviour, to condemn and crucify him, was banish'd by him not only from *Jerusalem*, but from all the *Roman Government to Vienna*. *Pilate* here falling to Disgrace, and his own Conscience always accusing and tormenting him, for what he had so notoriously and barbarously done, in Condemning and Crucifying the Lord of Life and Glory, *Judas-like*, laid violent Hands upon himself, and so ended his Days miserably.

*Mediations and Ejaculations to be Used
in Private before or after our being at
the Table of the Lord, Composed by the
Author from the Consideration of
Christ's Merits, by his Body, Blood and
Intercession.*

O LORD, help the Sluices of my Soul
to pour out more abundantly, for my
many Heinous, Great and Grievous
Sins O Lord help me ! O Christ, Help
me ! O Saviour of the World help me ! O
Help me ! I fear I shall be drain'd dry too
soon and slacken too fast ! Help me Lord,
to a River of Tears, that I may weep more
and more, and pour out more abundantly my
Heart and Soul to my God. This is Pleasure
indeed : This is Joy inexpressible; thus to
be thoroughly, and perfectly employ'd in
the Service of God for my poor Soul's sake.

THIS is the only Viand for my Soul to
feed upon : This is the Bread my Soul (O
Heavenly Father) eats, that the World knows
not of. This is the only Wine that cheers,
and

and makes glad the Heart of Man. This is the only Cordial for my fainting and drooping Soul. This is the true Water and Savour of *Life* to my *Soul*. This fetches out all Spots and Stains ; all Pollutions and Crimes, of never so deep a Dye ; of never so long standing ; of never so large an Extention ; never so remote in the World ; never so secret, or closely committed.

These, thy closet and sacramental Tears, mix'd with the Blood of thy dying crucified Saviour, will wash and fetch all out. This is the only Elixir of Life. This masters the strongest Lusts, and greatest Temptations. This is of such power and force, O Lord, that all the Devils in Hell joyn'd together, must give way to it. This dissolves all Charms and Witchcrafts, Powers and Compacts of infernal Spirits : and breaks in pieces all that a wicked Heart, murtherous Hand, an incensed Enemy, or an enraged Devil can do. This Cordial, this Laver alone, transports the Soul, and makes it live even in Death itself. Whether the most exquisite Pains of the Cross, Rack, Fleaing alive, boiling in Oil, or roasting alive, breaking on the Wheel, or tearing asunder with wild Beasts, let it be of what Nature, Degree, or Quality soever. This Cordial bears the Soul up above the Cruelty, Rage and Malice, that the worst of Men or Devils can Invent. Nay, further, if this be rightly taken, and made

use of, it Appeases the Wrath of an incensed, iraged, and otherwise irreconcilable God.

Oh, Heavenly Father, this thou canst not withstand, so great force and power have Closet and Sacramental Prayers. One hour spent thus closely in Communion with God, is worth ten Thousand elsewhere. These Prayers and Tears, force open the very Doors of Heaven it self. When an iraged God cannot, nay will not longer hold out, a Saviour a Redeemer, an Advocate, so dear and so near a Friend in Heaven will prevail for us. And from this Time our Names shall be recorded in Heaven, and Written in the Book of Life in red Characters of our Saviour's Blood, over every one our Mansions he hath already prepared for us.

This is certainly the Security of our Souls, against all Accidents of the Body, against Battles, Murders, and sudden Death, against Fits of the Stone, Convulsions, Distortions, twisting of the Guts; and the most exquisite Torment of the Bowels; against the Palsies, Lethargies, Apoplexies, and all Depriving of the Natural Senses.

The continued Course of these Duties, is the only Antitode against, and in decrepid Old Age, Decay, and Loss of Sense and Natural Reason. This preserves thee fr

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and in, Bonds and Imprisonment, Storms, Tempests and Shipwrecks, against all Casualties and Afflictions, Anguish and Torments of the Body; and, being effectually applied, against all Wounds of Conscience.

This Temper of Soul, and Interest in a crucified Saviour, makes One to grow, (O Lord) quickly weary of the World, and to slight and contemn all Earthly Delights. This makes thee earnestly long to be dissolv'd, and to be with Christ. This will make thee insult upon, and trample over all Principalities and Powers, all Thrones and Dominions, and desire no longer to Live, than thou canst be thus dispos'd, qualify'd and employ'd. This will make thee, (O my Soul) to do no evil, with allowance or consent.

The Soul, Lord, may be impos'd upon by the Body, daily, in one Degree or other. But what evil do I allow not. My Eyes, Ears, Nose, Tongue, Smell, Taste, Hands, and Feet, they all assault my poor Soul daily; in one manner or other, to let in a multitude of Sins and Temptations, and cause O Lord, a War between Soul and Body which the Apostle Paul too well knew, when he complained of it, saying, *I have a will that my members that wars against the will of my mind and leads me Captive unto Sin and Death. Wretched Man that I am!* One look from the Heavenly Eye, dear Saviour; or, one glimpse

of thee, one Hour of Closet Devotion, or sacramental Devotion, will make me more than Conqueror over all, and say with the Apostle, *Thanks be to God, through Jesus Christ our Lord.*

THIS Is all that a poor Soul can do, or that God doth require of thee. Strong Prayers and Tears, mix'd with the Body and Blood of thy Saviour, is all thou art able to give for Heaven it self.

He that calleth, cryeth, weepeth, and cometh thus to me, *I will in no wise cast out.* This is all that God doth require of thee, to do Justice, Love Mercy and walk humbly before thy God. This shall seal the Bonds of the everlasting Covenant, between God and my Soul, written in thy precious Blood; and he himself shall be a standing and an abiding Witness to each Covenant, *And I will make with thee an everlasting Covenant, even the sure mercies of David.* And himself shall be my Advocate, to plead my Title to an Inheritance incorruptible, that fadeth not away, reserv'd in Heaven for me. *If any man sin we have an Advocate, with the Father Jesus Christ the righteous, daily making Intercession for us.*

When thou art praying, reading, or meditating, O my Soul, take not thy Eye nor Heart off, but go on with it, thy God is at the end of it, Heaven is at the end of it, and

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thy Redeemer is at the end of it. This is thy *Viaticum*: This is *Jacob's Ladder* thou art ascending. It's the sure and certain way to Heaven and eternal Life

This is my Saviour's Advice, and I dare and will put thee me my Soul, upon the Dependence and Assurance of it. Ten Thousand to One for thy Security. *Enter into thy Closet, shut thy Door upon thee, and Pray* (strongly and earnestly in this manner already propos'd) *to thy Father in private, and he will reward thee openly.* That is to give thee, my Soul, all things necessary in this World, and in the World to come, Life everlasting.

O my Soul, when once thou art come to taste this heavenly Food, and relish it aright this Cordial of Life, what Sweetness, what Pleasures, and what Delights doth it bring! O heavenly Father and ever-blessed Redeemer, this Laver alone to wash and rince my polluted Soul in, will make it fit to be presented to the Lamb on the Throne, *without spot or wrinkle, or any such thing.* And this I beg with all Humility and Devotion that I am able to do, upon the Account, and for the sake of my ever-blessed Redeemer and Advocate, concluding in that heavenly Prayer he himself hath taught me, saying, *Our Father which art in Heaven, &c*

*A PRAYER to be said by the Author
or Reader.*

○ Lord ! Assist me so with thy blessed Spirit, that all that I have now Written or Read in this foregoing Work, may always be fresh upon my heart and soul ; and grant, O God, that at this time I may pour out my Soul unto thee, upon my bended knees, in such like Prayer and Supplications that may be prevalent with thee, my heavenly Father, to guard and defend me this Day from all manner of Sins, and power of Temptations whatsoever. More especially against all those sins that do so easily beset me at every turn, those sins thou knowest, O heavenly Father, are my familiar and prevalent sins, that now by the special concurrence of thy holy Spirit, I may be able to strike at the Root of them all, and like King David, kill the Goliath. Give me O Lord a true and rectify'd Spirit, sanctified throughout, to overcome all Infirmities and Corruptions of humane Nature: And that I may betake myself sincerely to the great Business of my Soul's Salvation, and that with the holy Apostle, I may run the Race that is set before me, looking unto Christ Jesus, the Author and Finisher of my Faith, who for the Joy that was set before him, endur'd the Cross, despis'd the shame, and is now

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Set at the Right-Hand of God daily to make Intercession: For him, O heavenly Father, hast thou highly exalted, and given him a Name above all other Names, that at the Name of Jesus, every Knee should bow, both of things in Heaven, and things on Earth. Oh, sweet Jesus! Oh blessed Jesus! who cannot but bow and supplicate to thee, and pour out Prayers and Tears to thee that left the Bosome of thy Father, and all the Adoration and Choirs of Saints and Angels, and came down from Heaven to suffer the cursed and ignominious Death of the Cross for my Sins, to have thy tender Hands which were always doing Good, and healing Diseases; and thy blessed Feet which always kept the steady Paths of eternal Life, now to be turn'd, twisted, extended, distorted, disjointed, and nail'd to the Cross, to drink the Vinegar and Gall of thy Father's high displeasure, for my great and grievous Sins, to have thy most sacred Sides pierc'd, and to gush out with Water and Blood; to see thee all over sweating and pouring down Streams of Blood, from the Crown of the Head, to the Foot of the Cross; and to suffer all this for my great, grievous, heinous Sins, and abominable Iniquities!

Nay, Further, O dear Jesus, to see Thee endure, and to lye under thy Father's Wrath and the Pressures of all these Agonies and Torments, which made thee bitterly to cry out, my God, my God, why hast thou forsaken me?

O Lord ! What shall I do ? Who is able to behold thee longer ? Who can but Love Thee, and in loving thee, adore Thee with infinite, unbounding, and unmeasureable Love and desire earnestly to be Dissolved, and to be with thee ? But if it is thy good Pleasure to spare me longer, let a true Love, and perfect Sense of all this Love and Suffering of thine, my dear Lord and Saviour, help me to live up to that exact Pattern thou hast left me here, of Meekness, Lowliness, Humility, Charity, Forgiveness, Bowels of Pity, and Compassion, and that a perfect Sense of thy Crucifixion may always be fresh in my heart and Soul, that so it might beget in me a compleat Hatred and dread of all Sins ; that in the whole Course of my remaining Life, I may be preserv'd and defended from the like Sins ; that I run not the Danger of eternal Damnation : And that the inexhaustible Bowels of thy Mercy, may take Pity of me ; so that I crucify thee not again ; but being deliver'd from all Iniquities, by thy most mighty Power, may with finishing my course here, be receiv'd into the open Arms of thy eternal Salvation. And this I most heartily beg upon the bended Knees of my Soul, for thy sake only, and upon the only account of Thee, my dear Lord and Saviour, and everblessed Redeemer and Advocate, *Amen, and Amen.*

A Death-bed Meditation.

I Owe to God a Death, as his SON did for me. Ever since I have been born I have been failing to this Port, and gathering Patience to comfort me in this hour. Wherefore shou'd I be one of those Guests that wou'd not come to the Banquet when they were invited? What hurt is there in going to sleep? In going to Paradise? I shall lose nothing but sense of Evil, and anon I shall have greater Joys than I feel Pains, for my Heart is in Heaven already, to assure me, my Soul and Body shall follow after. *O Death where is thy Sting?* Why should I fear that which I would not escape, because my chief Happiness is gone before, and I cannot have it, unless I go to it? I would even go through Hell it self for Heaven, and therefore I march but thro' Death, and suffer less than I would for God.

My Pains do not dismay me, because I travail to bring forth eternal Life. My sins do not affright me, because I have Christ my Redeemer there. The Judge doth not astonish, because *his Son is my Advocate*. The Devil amazes me not, because the Angels pitch their Tents about me. The Grave grieves me not, because I know it was my Lord's Bed.

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O that God's Mercy to me, might move
others to Love him ! For the less I can ex-
press it, the more it is. The Prophets and
Apostles are my Fore-runners. Every Man
will go before, or follow after. If it please
God to receive me into Heaven before them
that serv'd him better, what Thankfulness
do I owe him ! And because I have deferr'd
my Repentance till this Hour, whereby my
Salvation had been cut off, had I Died sud-
denly, how doth my God, in his infinite
Mercy to prevent my Destruction, call me
by this lingring Sicknes, to prepare me for
my End, and make me by wholesome Pains,
weary of this beloved World, lest I depart
unwillingly, like those, whose Death is their
Damnation ! Thus he Loves me, while he
Beats me, and his Stripes are Plaisters to
Cure my Sores ; therefore who shall Love
him, if I Displease him ? This is my whole
Business now, to strengthen my Body with
my Heart, and to be contented as God hath
appointed, until I can Glorify him, or He
me. If I Live, I Live to Sacrifice ; If I
Dye, I Dye to my Saviour ; for Christ my
Saviour is sacrificed for me ; and therefore
should I at all fear Death, I have not that
Faith and Hope I profess'd ; but Doubted
of God's Truth in his Promises, Whether
or no he will Forgive penitent Sinners (which
fear not.) *Come, Lord Jesus,* for now thy
servant cometh into thy everlasting Arms
of Mercy. I commit my Soul into thy
Hands.

Hands, O heavenly Father, come Lord Je-
sus, come quickly.

*A LETTER Written to a sick Friend
by the AUTHOR.*

BELOVED,

I Marvelled not that you have Pain, for
you are Sick ; but Marvel that you
cover it not for Offences ; because
the Wisdom of Man is to bite in his
Grief, and always to shew more Comfort to
God, than Pain in Suffering. Now, God
calleth to Repetitions, to see whether you
have learn'd more Patience and Constancy
than others. If Sicknes is sharp, make it
not sharper by frowardness ; but know that
is a great Favour to us, that when we die
by Sicknes, it makes us ready for God
when he calls us.

And now you have nothing to think upon
but God, and you cannot think on him
without Joy. Your Grief, that passeth
away, but your Joy, that will never. Tell
me, my Friend or Patient, how many stripes
is Heaven worth ? Is my Friend only Sick
in the World, or is his Faith weaker than
others ? You have always pray'd, *Thy Will
be done* ; are you now Offended, that God's
will is done ? How hath the faithful Man for

got that all things (even Death it self) turn to the best, to them that love God.

Teach the Happy, O Lord, to see his Happiness thro' Troubles. Every Pain is a Prevention of the Pain of Hell. Every Ease in Pain is a Fore-taste of the Ease, and peaceful Joys of Heaven. Remember therefore your own Comforts to others before, and be not impatient, when there is most need of Patience; but as you have ever taught us to live, so now give us an Example to die, and deceive Satan, as Job did:

Some necessary Reflections upon the Body, Soul and Resurrection.

THE Question propos'd by Sir *Kearnelm Digby* to my Lord *Dorset*, was this: *Whether the Body he now looks on, is the very same Body, Nose, and Eyes was several Years past?*

You will Answer, *Most certainly the same*; but if we consider strictly, and like Philosophers, it can properly be called no more the same Body, then the Ship at *Athens* may be call'd the same Ship that was there a Hundred Years before: For by reason of the continual Reparations, not one Foot of the Timber is remaining in her, that she was at first. And the River of *Thames* the

the very same River it was in Queen Elizabeth's Days, when as the same Water as run down by *White-Hall* last Night, is not the same individual Water it was then, nor never will again; yet it is call'd by the same Name, and is supply'd from the same common Stock, the Sea. For Bodies that are sublunary Matter, being in a perpetual Flux, and in Bodies which have internal Principles in them, of Heat and Motion, which continually transpiring, to make room for the Supply of the new Aliment, in long Progress of Time, are all chang'd as the Ship at *Athens*.

So, certainly, are our Bodies changed by a constant Supply of Food, daily receiv'd and incorporated into them; but that being spent by Transpiration, and other Excrementsitions, Ejections, requires a fresh Recruit, and is assimilated to Parts dead to maintain a Body or Case for the Soul, which is continued as long as any of the same Nutriment is left. And thus the Face, Legs, Arms, or Body, is plump'd and fleshy, with agreeable Nourishment, that afterwards by Want or Sicknes is decay'd again, 'till suitable Aliment or Food give it a fresh Supply.

Now, this Flesh thus plump'd and rais'd a second Time, is not the very same Flesh plump'd and rais'd the first Time, and decay'd by Want or Sicknes, but new Flesh, yet the Man is called the same Man.

or Woman the same Woman. For, what we visibly see by our Sense of Seeing, the same may be concluded by Reason where Vision is imperceptible. For as we see the Nails of the Hands, and Hair of the Head, grow daily forward from the same Root, and being par'd or Cut off, grows full forward; and that which was the Roots of the Nails or Hair before, comes by degrees to the extream Ends, and is absconded, and cut off in like manner as the former Ends or Extreames were, and there are new Roots and Ends, successively by Turns; yet still is called the same Hair and Nails. So in like manner, you have a Pimple rises upon the Lip, or Face, which afterwards turns to a Scab, and, if pull'd off before perfectly ripe, discovers in the Flesh a Rawness or Hollownness, and grows again; and scaling off in its own proper time, is fully incarnated, and appears as it formerly did, with the rest of the Face or Lip, and yet is called the same Face, or same Lip it was formerly.

Now, if we can own and acknowledge these Things, thus visible to our Eyes, and Sense of Seeing, (which is impossible for us to deny,) must we not, by the Sense of Reason conclude, the same Change and Casting-off, to be in the Flesh of the Body and Skin daily, as new Matter? For, Flesh and Skin casts off the old by Transpiration. What is the Scurf that comes from the Head in combing it; and the Rolls of the Skin in sweating.

sweating and bathing, (which makes it more Visible to the Eye) but the Old Skin cast off by New coming in its place? and so it is constantly the same to Reason, by Daily Transpiration, as it appears thus to our Naked Eye, by bathing or combing. Pardon the vulgarness of the Expression, that I endeavour to make it thus plain to the most common Capacity of Mankind. And thus it is called the same Man, same Nails, same Skin, same Face, same Lip, same Hair it was many Years before.

Though you see strictly, like Philosophers, it is not yet the same, but bears the same Name, as it is the Frame, Case or Cabinet, to contain the same Soul, which never changes, being immutable, and of a divine Being, and returns again the same to God that gave it.

But to Demonstrate this Argument more fully to the Life. Suppose you behold a Man or Woman fully grown and compleat in every part, at twenty four Years of Age, and are well acquainted with him, or her, and should not see him or her again in fifteen or twenty Years more; and then if it were possible to see him or her exactly in two Figures, or *Proportions*: at one and the same time together before your Eyes. The one Figure, Body, and Proportion, to make up and represent exactly to the Life, so far as you remember what he or she was then,

the same in Appearance, to every particular Feature and Smile, at Twenty-four Years of Age, and the other Figure to represent the very same he or she is alter'd and chang'd in this Succession of Time till now, you would certainly behold a vast Difference in each Countenance. Yet it must necessarily be concluded by reason, tho' not visible to Sense, the same in every Part, tho' not so easily perceived. Then do but consider from whence this Change proceeds, and makes this Alteration, but from the Change of Time and Nourishment. And yet is call'd the same Man or Woman, though not one Bit of him or her is left now as was then; as doth appear by the vast Difference and Alteration of the two Persons before your Eyes, and yet is called the same Man, or same Woman, because the same individial Soul, which is the substantial Form of Man, that never alters, but remains the same.

Now, having thus far run over these Difficulties, to make them easy to the Weakest Capacity: That first the Body is not the same as was before, being daily alter'd and chang'd by daily Nourishment and Time, as I have endeavour'd already to make manifest and Plain. That the Body must necessarily alter and change, according to the Nature of Food and Nourishment, received, digested, distributed, incorrupted, and Assimulated: As provided we live one Day.

Day upon Bread, and what may be made from Flower ; another Day on Fruit, and a third on Herbs, a fourth on Flesh : now the first Days Food must pass the Range and Methods of Fermentation, Digestion, Distribution, incorporation and Assimilation, before it can make way for the third, and the third before it can make way for the fourth. And thus our Bodies must necessarily Partake of the same Nature with our Food ; one Day of Grain and Flower, another of Fruit, a third on Herbs, and so on ; by which our Bodies must Change, and have Relation with our Food.

But the Soul is the same Immutable and Unchangeable Being it was before ; no Time, no Place, nor Condition, doth one Jot alter or change it, from being the same for ever : Which from all that hath been said, will make the Resurrection more easy to us. A Word or two of that, and I have done.

How at the Resurrection it may be said, to be the very same Body re-united, and joyned to the same Soul again. Or to think that very Atom of the present individual Matter of the Body ; and that every Grain of Ashes on a buried Cadaver, scatter'd by the Wind thro' the World, and its various Changes and Mutations ; peradventer into the Body of another Man, should at the sound of the last Trumpet, be raked together again from all the Corners of the

Earth

Earth, and made up into the same Body as it was before of the first same Man. As a Man that is kill'd and devour'd by a wild Beast, this Beast is kill'd and devour'd by a greater; this last Beast dies, and is devour'd and eat by the Fowls of the Air, afterwards those Fowls are kill'd and eat by Man.

Now, this first Man passing all these various Digestions and incorporations of Bodies, at last may come to be eat by Man again and transmuted and incorporated into him. Yet if we will be *Christians* and rely upon *God's Promises*, we must believe we must rise again with the very same Bodies we had at first, and with the very same Eyes see our Redeemer, wherewith we look upon the fading Glories of this contemptible World: *With these very same Eyes and not of another, tho' my Reins are consumed within me.* Job. 19.

To unite this knotty Speculation, and illustrate it as plain as I am able, thus I take it. All Forms remain absolutely the same, when separated from Matter, as they were, when join'd to it. Now the Soul is the *Form* of a Man and remains; the Body is of the Matter Earth, and returns to Earth. Again, all Matter coming out of the same *Magazine*, makes the same *Magazine*, with the same Eyes and same Limbs it had before. Nay, as Sir *Kenelm Digby* says, he is compos'd and made up with the same individual Matter for it has the same Distinguisher and Individuator, to wit, the same Form or Soul.

For

For Matter consider'd singly in it self, hath no *Distinction*, but is all *one* and the *same* as in the *Chaos* at first, it is the Soul join'd to the Matter makes a particular Form, according to its own Indentity and Being. I shall particularise it thus. Take a Glass of Sand from a Mountain of Sand, and you can easily distinguish the Glass of Sand, from the Mountain of Sand ; but return back these few Sands from whence they were taken, and the Glass full that was even now divided by it self loseth that Form, and returneth to one and the same it was before : Yet if you fill the Glass up again, wherever you take it up, so that it be from the same Uniform Mountain of *Sand* you had before, it is the very same Glass full of Sand, as it was before, though not one Grain or Particle of *Sand* be in it now as was then, yet to any rational Eye it seems to be the same, being in the same Glass, and same *Figure*, *Colour*, and *Proportion*, and from the same Mountain of Sand.

NOW, though this is not an Example plain enough, yet is *sufficient* to make a *speculative Man* perceive and have more refin'd Thoughts of the *Resurrection*. For suppose God should joyn the Soul of a lately dead *Man* even whilst his dead *Corps* lies by in his winding Sheet, unto a Body made of *Earth*, from some remote *Mountains of the World*, though it is most true, that was the Body he liv'd in before ; yet this shall be the like
Body

Body and Man, because the Soul must of necessity have the very like Shape, Form, Figure and Proportion for its being. For suppose, *A Man* to have a crooked Knife or Sword; and provided this Scabbord or Sheath is worn out perish'd rotted and decay'd, there is none will fit it, except one exactly made again of the same *Materials* viz. *Leather Pastboard* and *Wood*, or such like things; and then it appears to all Eyes, the same and call'd by the same Name as before, though not one bit of the Matter is in it now, as was before.

Thus the Soul being the Form of Man, and the Body being perished rotted and decay'd; returning to the Earth from whence it came, and mix'd and shuffled together again, as in the *Chaos* at first; yet at the Sound of the Trump, the great *Allarm*, and *Fiat* of the Almighty, shall appear to be the very *same Man* to behold the ever blessed Redeemer with the same Eyes, because the same Soul.

AND now, seeing the Matter to be the same it was, and the Form to be the same it was, and both rejoyn'd together, by the same Omnipotent Power that was, may we not necessarily conclude it to be the very *same Man that was*; and so to be ever with the Lord

AND thus having briefly offer'd with great *Reverence* to the great God, and with great

110 *Reflections upon the Body,*
great Submission to Mankind, my Meditations and Contemplations concerning the Body, Soul and Resurrection, I hope it may be acceptable to all ; which is the most, humble Request, and ardent Desire of.



Anonymus.

*Some necessary Meditations upon Death
with a Prayer against the Suddenness,
of it.*

AS all Ages have had their Times and Periods, so mine will have it's total Eclipse. All the learned Sages of this World have departed and resign'd the Chair to succeeding Ages ; only endeavouring to leave behind them, some Specimens and Remarks of their flourishing Parts and great Wisdom.

But cruel Time hath always imployed its Talent to obliterate, and at last having work'd its designed End (with a common Fate) hath buried them in perpetual Oblivion.

Seeing then it is the constant Progress of all natural Bodies to tend to a Dissolution, Who can promise a Sempiternal to his being here ? Where are all the Victors and Heroes of the World ? What is become of Julius and Augustus Cæsar ? Where is Pompey, Alexander, and all the Macedonian Kings ? Diogenes laughs at them all, and tells Philip, when he came to the Charnel-House, to look after his Father's Skull, That the Macedonian CROWNS leave no Impressions on their Heads that wore them ; when once in the Grave all alike.

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